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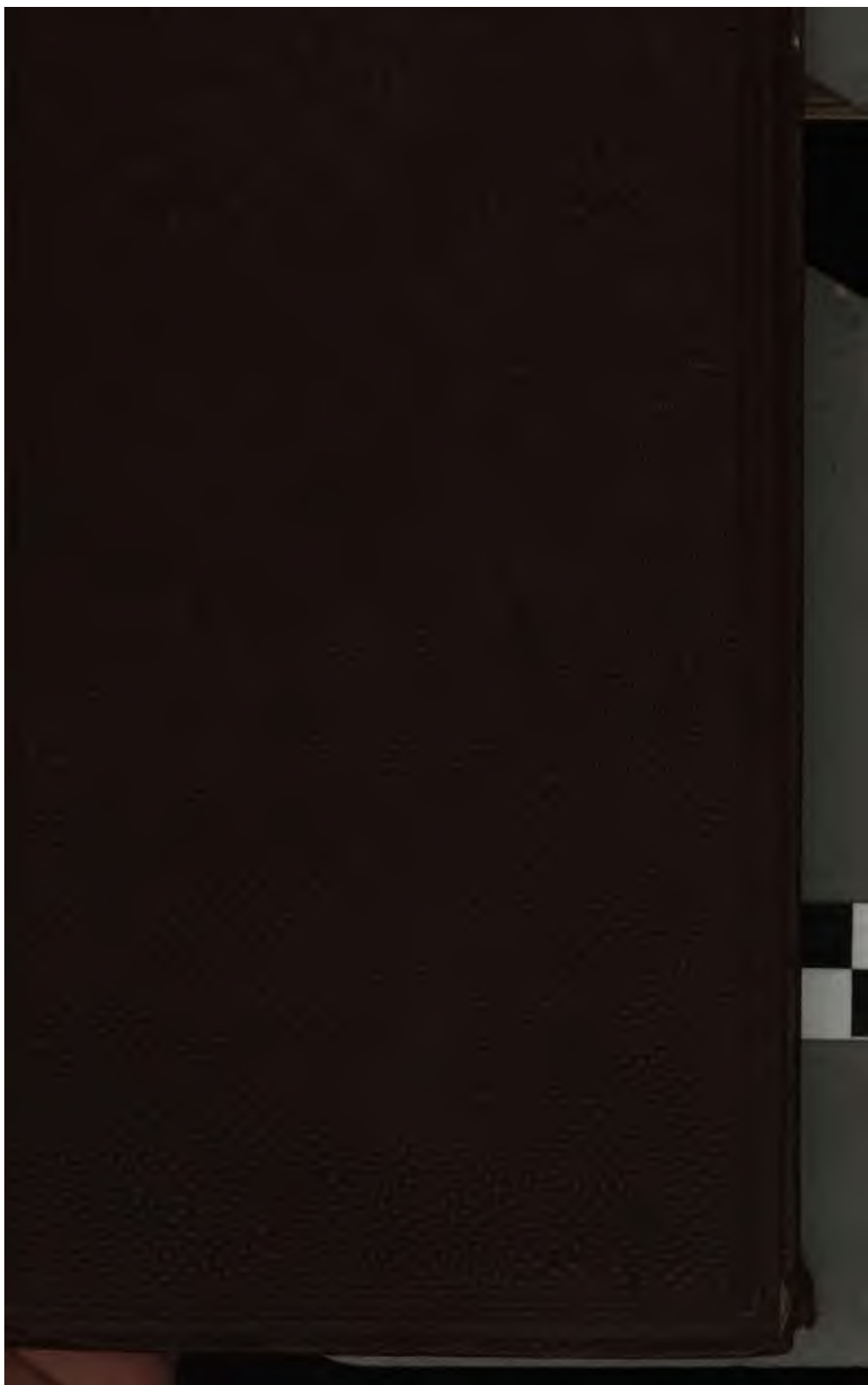
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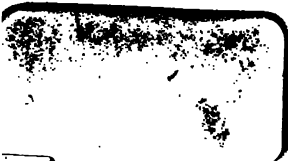
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SYNTAX
OF
THE MOODS AND TENSES
OF THE
GREEK VERB.

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PREFACE.

THE present work is designed to give those who are already acquainted with the elements of Greek Syntax such a knowledge of the use of the Moods and Tenses as is necessary for writing Greek correctly, and at the same time to serve as a book of reference in reading. It is believed that no one who has had any experience in teaching this part of Greek Syntax will require an apology for a special work on the subject.

I have endeavored to add clearness and precision to the rules, with a special view to their *practical* utility; to improve the classification, from defects in which much obscurity has arisen; and to illustrate each principle by a sufficient number of examples to show the usage in every department of Greek literature in which it occurs, due attention being paid (where it is necessary) to the peculiarities of special classes of writers. In preparing the work I have been especially indebted to Krüger's *Griechische Sprachlehre*, to Madvig's *Syntax der griechischen Sprache*, and to Madvig's *Bemerkungen über einige Punkte der griechischen Wortfügungslehre* (in a Supplement to the *Philologus*, Vol. II.); which have everywhere supplied me with important details,

and particularly with examples. The notes on the tenses of the Indicative in Chapter II. are based mainly on Krüger, § 53. The chapters on the Infinitive and on the Participle are derived chiefly from Madvig's *Syntax* (Chaps. V. and VI.), and partly from Krüger, §§ 55, 56. The note on the Future Optative after ὄρωσ, &c. (pp. 54–56) contains the substance of Madvig's *Bemerkungen*, pp. 27–29: to this work I am also indebted for the account of the various constructions which follow Verbs of *hinderance*, &c. (§ 95, 2 and 3), and for various remarks on the Aorist Optative and Aorist Infinitive (as § 23, N. 1, and § 74, 2, N. 1). Much aid has also been derived from Jelf, especially in the chapter on ἄν. I have also been under frequent obligations to the other grammarians, who are too well known to need special mention. Bäumlein's *Untersuchungen über die griechischen Modi* reached me after the printing of the present work was begun: I have often, however, made use of his valuable collection of examples, especially in the last sections of Chapter IV. The last part of the new edition of Passow's *Handwörterbuch* (completed in 1857) has given me much assistance. Last, but by no means least, I must express my great obligation to Professor Sophocles; to whose learning, as to an encyclopædia, I have appealed at every step. The Dramatists are cited by Dindorf's lines; Plato, by the pages of Stephanus; and Demosthenes, by Reiske's pages and lines. Other citations will be easily understood.

HARVARD COLLEGE, April, 1860.

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CORRECTIONS AND ADDITIONS.

Page 40, line 4, for δὲ read δέ.

Page 59, in first example after § 29, read ἀχθουσθήσομαι.

Page 79; the running-title should read, SECONDARY TENSES OF THE INDICATIVE.

Page 165, add as examples, PLAT. Men. 92 C; Euthyd. 302 A.

Page 174, line 3 of § 64, 1, after "Relative clause" insert "or a Final clause"; and add to the examples on p. 175, DEM. Aristoc. 635, 15, ὡ, ὄφ . . . ἐπράχθη, . . . ἵπῃρξε δίκαια.

Page 178, line 3 of N. 1, *dele* "or never"; and insert in line 6, after the period, "The Future Optative, however, is found in SOPH. O. T. 796; and probably in PLAT. Rep. III, 416 C."

Page 187, line 8, read Πρὶν ᾗ.

CHAPTER I.

GENERAL VIEW OF THE MOODS.

§ 1. THE Greek Verb has five Moods, the Indicative, Subjunctive, Optative, Imperative, and Infinitive. The first four, as opposed to the Infinitive, are called *finite* moods.

§ 2. The Indicative regularly represents an action as actually taking place, independently of the conception of the speaker or writer.

NOTE. This general definition of the Indicative applies chiefly to *independent* sentences, even then excepting sentences with *ἄν* and those expressing a wish. The use of the Indicative in these and in *dependent* clauses must be learned from the study of each case.

§ 3. The Subjunctive represents an action rather as conceived by the mind than as actually taking place.

Its principal use is in dependent clauses, either to denote the purpose or object of a *present or future* action after *ἵνα, ὅπως, &c.*, or to express a supposition after *εἰν* or a Relative, which supposition may be either a *particular* one referring to the *future*, or a *general* one referring to *any possible case* in the *present or future*.

In independent sentences it refers to the future, as in exhortations and prohibitions, and in certain questions. E. g.

*Ἐρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this.*

*Ἐάν τι ποιῆν δύνῃται, ποιήσῃ, *if he be able to do anything, he will do it.*

*Ὅ τι ἂν ποιῆν δύνῃται, ποιήσῃ, *whatever he is able to do (if anything), he will do.*

*Ἐάν τι ποιῆν δύνῃται, ποιεῖ, *if he is (ever) able to do anything, he (always) does it.*

*Ὅ τι ἂν ποιῆν δύνῃται, ποιεῖ, *whatever he is able to do, he always does.*

*Ἰωμεν, *let us go.* Μὴ θαυμάσῃτε, *do not wonder.*

Τί εἶπω; *what shall I say?*

§ 4. The Optative also represents an action rather as conceived by the mind than as actually taking place.

In dependent clauses it either denotes the purpose or object of a *past* action, after ἵνα, ὅπως, &c., or expresses a supposition after εἰ or a Relative, which supposition may be either a *particular* one referring to the *future*, (only more vague than that expressed by the Subjunctive,) or a *general* one referring to *any possible case in past time*; further, in Indirect Quotations after Verbs of past time, its various tenses are used where the *corresponding* tenses of the Indicative or Subjunctive stood in the direct discourse.

In independent sentences it either expresses a wish referring to the future, or is joined with the adverb ἄν to express what *would be* the result if a supposition made should be fulfilled, that is, in *Apodosis*. E. g.

*Ἦλθεν ἵνα τοῦτο ἴδοι, *he came that he might see this.*

Εἰ τι ποιῆν δύναίτο, ποιήσειεν ἄν, *if he should be able to do anything, he would do it.*

*Ο τι ποιεῖν δύναιτο, ποιήσειεν ἄν, *whatever he should be able to do, he would do.*

Εἴ τι ποιεῖν δύναιτο, ἐποίει, *if he was (ever) able to do anything, he (always) did it.*

*Ο τι ποιεῖν δύναιτο, ἐποίει, *whatever he was able to do, he (always) did.*

For other examples see below, Note, (2) and (3).

NOTE. (1.) It will be seen that the Optative in some of these functions takes the place of secondary tenses (§ 8, 2) in the Subjunctive, which are wanting in that mood: this happens when it denotes a past purpose or object, and when it expresses a *general* supposition of a case which may have occurred at any past time, after εἰ, *if*, and Relatives. E. g.

*Εκείνα ἐποίουν ἵνα τοῦτο γίγνοιτο (or γένοιτο), *illa faciebam ut hoc fieret, I was doing those things that this might happen.* (Compare ἐκείνα ποιῶ ἵνα τοῦτο γίγνηται, *illa facio ut hoc fiat.*)

*Ἐδειςαν μὴ λύσσα ἡμῖν ἐμπεπτώκοι, *ne incidisset, they feared lest madness might prove to have fallen upon us.*

Εἴ τις ληφθείη, ὑπὸ τῶν στρατιωτῶν ἠλευθεροῦτο, *if any one was taken, he was always liberated by the soldiers, si quis prehenderetur, concursu militum eripiebatur.*

Here the Present and Aorist Optative are together equivalent to the Latin Imperfect Subjunctive, and the Perfect Optative is equivalent to the Latin Pluperfect Subjunctive; so that *in these two uses* the Optative appears to be a mere complement to the Subjunctive.

(2.) It will also be seen, however, that the Optative in its other functions is not a mere appendage to the Subjunctive, but has just claims to its title as an independent mood.

In wishes, and in Apodosis with ἄν, as well as in *particular* suppositions after εἰ and Relatives, the Optative refers to the *future*, and is equivalent to the *primary* tenses (Present and Perfect) of the Latin Subjunctive, the place of secondary tenses being *here* supplied by the secondary tenses of the Greek Indicative. E. g.

Εἴθε εἶην, *O that I may be, utinam sim* (not *utinam essem*, which would be εἴθε ἦν).

Εἰ ἐκείνο ποιοίην, τοῦτο ἂν γίγνοιτο, *if I should do that, this would happen, si illud faciam, hoc fiat* (not *si illud facerem, hoc fieret*, which would be εἰ ἐκείνο ἐποίουν, τοῦτο ἂν ἐγίγνετο).

(3.) Finally, in Indirect Quotations after Verbs of past time, the tenses of the Optative are the exact correlatives of the *same tenses* of the Indicative or Subjunctive; each tense of the latter in the direct discourse being changed to the same tense of the Optative, when the sentence is quoted after a past tense. E. g.

Εἶπεν ὅτι τοῦτο ποιοίη, *he said that he was doing this* (i. e. *he said τοῦτο ποιῶ*). Εἶπεν ὅτι πεποίηκοι, *he said that he had done* (i. e. *he said πεποίηκα*). Εἶπεν ὅτι ποιήσειε, *he said that he did* (i. e. *he said ἐποίησα*). Εἶπεν ὅτι ποιήσοι, *he said that he would do* (i. e. *he said ποιήσω*).

Ἀπεκρίνατο ὅτι βουλεύσοιτο ὃ τι δύναιτο ἀγαθόν, *he answered βουλεύσομαι ὃ τι ἂν δύνωμαι ἀγαθόν, he answered that he would give them whatever good advice he could.*

Here again the tenses of the Optative cannot properly be called secondary tenses of the Subjunctive, as the Subjunctive is not even allowed to stand in such sentences after primary tenses unless it was used also in the direct discourse.

§ 5. The Imperative is used to express a command, exhortation, entreaty, or prohibition.

§ 6. The Infinitive expresses the simple idea of the Verb without restriction of person or number, and may be considered as a verbal Noun with many attributes of a Verb.

§ 7. To the Moods may be added the Participle, and the Gerundive in -τέος. Both are verbal Adjectives.

CHAPTER II.

USE OF THE TENSES.

§ 8. 1. THERE are seven Tenses, the Present, Imperfect, Perfect, Pluperfect, Aorist, Future, and Future Perfect.

The Imperfect and Pluperfect occur only in the Indicative ; the Futures are wanting in the Subjunctive and Imperative.

2. These tenses are divided into *primary* or *leading*, and *secondary* or *historical* tenses ; the *primary* tenses being those which refer to *present* or *future* time, and the *secondary* being those which refer to *past* time.

The *primary* tenses of the Indicative are the Present, Perfect, Future, and Future Perfect.

The *secondary* tenses are the Imperfect, Pluperfect, and Aorist.

NOTE. This distinction will be more fully explained at the end of this Chapter : §§ 31 - 35.

§ 9. In speaking of the time denoted by any Verb, we must distinguish between time which is present, past, or future with reference to the time of the speaker or writer (that is, time *absolutely* present, &c.), and time which is present, past, or future with reference to the time of some other Verb

with which the Verb in question is connected (that is, time *relatively* present, &c.). Thus, when we say *τοῦτο ἀληθές ἐστιν*, *this is true*, *ἐστιν* denotes time present with reference to the time of speaking; but when we say *ἔλεξε τοῦτο ἀληθές εἶναι*, or *ἔλεξεν ὅτι τοῦτο ἀληθές ἐστιν* (or *εἶη*), *he said that this was true* (i. e. *he said "this is true"*), we use the Present tense; but this tense here denotes time present with reference to the time of the leading Verb, *ἔλεξε*, or time *absolutely* past and only *relatively* present. The same distinction is seen between the Future in *τοῦτο γενήσεται*, *this will happen*, and in *ἔλεξε τοῦτο γενήσεται* or *ὅτι γενήσεται* (*γενήσοιτο*), *he said that this would happen*, where the Future in the first case denotes time *absolutely* future, in the other cases time only *relatively* future, which may even be *absolutely* past. Again, in *τοῦτο ἐγένετο*, *this happened*, the Aorist is *absolutely* past; but in *ἔλεξε τοῦτο γενέσθαι*, or *ἔλεξεν ὅτι τοῦτο ἐγένετο* (or *γένοιτο*), *he said that this had happened*, it denotes time past with reference to the time of *ἔλεξεν*, which makes it *doubly* past, a *praeteritum in praeterito*.

It is to be noticed as a special distinction between the Greek and English idioms, that the Greek oftener uses its tenses to denote merely *relative* time. Thus, in the examples given above, we translate the Greek Presents *εἶναι* and *ἐστί* after *ἔλεξε* by our Imperfect *was*; the Futures *γενήσεται* and *γενήσεται* by *would happen*; and the Aorists *γενέσθαι* and *ἐγένετο* by *had happened*. This principle is observed in all Indirect Quotations, in Final and Object clauses after *ἵνα*, *ὅπως*, &c., and in all uses of the Infinitive and Participle in which any special time is denoted.

PRESENT AND IMPERFECT.

A. *In the Indicative.*

§ 10. 1. The Present Indicative represents an action as going on now ; as γράφω, *I write*, or *I am writing*.

This necessarily includes the idea of *continued* action, which essential characteristic of the Present tense remains unchanged through all the moods, however indefinite they may be in regard to time.

NOTE 1. As the limits of such an action on either side of the present moment are not defined, the Present may be used to express a *customary* or *repeated* action, or a *general truth*. E. g.

Πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos (every year)*. PLAT. Phaed. 58 A.

Ἐν χρόνῳ ἀποφθίνει τὸ τάρβος ἀνθρώποισιν. AESCH. Ag. 857.

Τί κτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἔπηται. THEOGN. 153.

NOTE 2. The Present denotes merely the *continuance* of an action, without reference to its completion : sometimes, however, it is directly implied by the context that the action is *not* to be completed, so that the Present denotes an *attempted* action. Δίδωμι, in the sense *I offer*, and πείθω, *I try to persuade*, especially, are used in this sense. E. g.

Νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοῖ, *he offers many things*. II. IX, 519.

Πείθουσι ὑμᾶς ἐναντία καὶ τοῖς νόμοις καὶ τῷ δικαίῳ ψηφίσασθαι, *they are trying to persuade you to vote contrary both to the laws and to justice*. ISAE. de Cleon. Hered. § 26. (33.)

This signification is much more common in the Imperfect. See § 11, N. 2, and the examples.

NOTE 3. The Present is often used with Adverbs of past time, especially πάλαι, in the sense of a Perfect and Present combined. E. g.

Κείνον ἰχνεύω πάλαι, *I have been tracking him a long time (and still continue it)*. SOPH. Aj. 20.

Οὐ πάλαι σοι λέγω ὅτι ταύτων φημι εἶναι; i. e. *have I not long ago told you, (and do I not still repeat,) that I call it the same thing?* PLAT. Gorg. 489 C.

So in Latin, Jamdudum loquor.

NOTE 4. The Presents ἤκω, *I am come*, and οἴχομαι, *I am gone*, are used in the sense of the Perfect. An approach to the signification of the Perfect is sometimes found in such Presents as φεύγω, in the sense *I am banished*, ἀλίσκομαι, *I am captured*, νικάω and κρατέω, *I am victorious*, ἠττάομαι, *I am conquered*, ἀδικέω, *I have been unjust (I am ἀδικος)*. ἴκω and ἰκάνω in Homer, with ἄλλυμαι and similar Verbs and sometimes τίκτω in the Tragedians, are used with the signification of the Perfect. E. g.

Θεμιστοκλῆς ἤκω παρὰ σέ, *I, Themistocles, am come to thee*. THUC. I, 137.

Οἴχεται εἰς ἄλα διὰν, *he is gone to the divine sea*. II. XV, 223.
Πύργων ἄλλυμένων ἐνὶ ναυσὶν ἕβαν, *I embarked after the towers had been destroyed*. EUR. Iph. T. 1108.

Ἦδε τίκτει σε, *this woman is thy mother*. EUR. Ion. 1560.

NOTE 5. The Greek, like other languages, often allows the use of the Present of such Verbs as *I hear, I learn, I say*, even when their action is strictly finished before the moment at which they are used. E. g.

Οἱ Σικελιώται στασιάζουσιν, ὡς πυνθανόμεθα, *the Sicilians are at discord, as we learn*. THUC. VI, 16.

Ἐπὶ πόλεις, ὡς ἐγὼ ἀκοῆ ἀισθάνομαι, μέλλομεν ἰέναι μεγάλας, *as I learn by report*. THUC. VI, 20.

NOTE 6. The Present εἶμι, *I am going*, through all its moods, is used like a Future. Its compounds, and other Verbs of motion, are sometimes used in the same sense. (The Poets, especially Homer, sometimes use εἶμι as a Present.) E. g.

Σεῦ ὕστερος εἶμι ὑπὸ γαίαν, *I shall go*. II. XVIII, 333.

Εἶμι πάλιν ἐπ' ἐκείνα, *I shall recur to that*. PLAT. Phaed. 100 B.

*Ω φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κείνα φυλάξων. Od. XVII, 593.

Εἰ δέ φησιν οὗτος, δεῖξάτω, κἀγὼ καταβαίνω. DEM. F. L. 351, 4.

(As Present.) Οἶος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ, as a star moves, &c. II. XXII, 317.

NOTE 7. In animated language the Present often refers to the future, to express *likelihood*, *intention*, or *danger*. E. g.

Μένομεν ἕως ἂν ἕκαστοι κατὰ πόλεις ληφθῶμεν; *shall we wait?* THUC. VI, 77.

Σὺ εἰ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; *art thou he that should come, or do we look for another?* N. T. MATTH. xi, 3.

*Ἀπόλλυμαι, *I shall perish*. (See § 17, N. 6.)

2. The Present is often used in narration for the Aorist, to give a more lively statement of a past event. This is called the Historic Present. E. g.

Βουλὴν ἐπιτεχνᾶται, ὅπως μὴ ἀλισθεῖεν Ἀθηναῖοι, *he contrives a plan to prevent the Athenians from collecting*. HD. I, 63.

Κελεύει πέμψαι ἄνδρας. . . . ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θημιστοκλῆς κρύφα πέμπει. THUC. I, 91.

Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο. XEN. AN. I, 1, 1.

For the Optative in the first example see § 32, 2.

NOTE. The Historic Present is not found in Homer.

§ 11. The Imperfect represents an action as going on in past time; as *ἔγραφον, I was writing*.

NOTE 1. The Imperfect is thus a Present transferred to the past, and it retains all the peculiarities of the Present which are not inconsistent with the change to past time. Thus the Imperfect denotes *customary* or *repeated* action (§ 10, 1, N. 1), as opposed to the Aorist, which denotes *single* or *momentary* action. (See § 19, N. 2.) E. g.

*Ἐπὶ Κέκροπος ἢ Ἀττικῇ κατὰ πόλεις ᾤκείτο, καὶ οὐ ξυνηέσαν βουλευσόμενοι, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύ-

οντο. Ἐπειδὴ δὲ Θησεὺς ἐβασίλευσεν, ἐς τὴν νῦν πόλιν οὖσαν
 ξυνόκισε πάστας. THUC. II, 15. (Here the Imperfects refer to
 the state of the country or the customs, the Aorists to single ac-
 tions; ἐβασίλευσε, became king, ξυνόκισε, collected into one state.)

NOTE 2. The Imperfect, like the Present (§ 10, N. 2),
 sometimes denotes *attempted* action, being in this case strict-
 ly an *Imperfect* tense. So especially ἐδίδων and ἔπειθον.
 E. g.

Φίλιππος Ἀλόνησον ἐδίδου, *Philip offered Halonnesus* (lit.
 tried to give it). AESCH. COR. § 88.

Ἐκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν, *each one tried to*
persuade him to undertake the command. XEN. AN. VI, 1, 19.

Ἐμισθοῦτο παρ' οὐκ ἐκιδιδόντος τὴν αὐλήν, *he tried to hire the*
yard of one who refused to let it. HDT. I, 68.

Πέμπσαντες ἐς Σάρδις χρυσὸν ὠνέοντο, *they wanted to buy gold.*
 HDT. I, 69.

Ἐπεθύμησε τῆς χλανίδος, καὶ αὐτὴν προσελθὼν ὠνέετο, *he tried*
to buy it. HDT. III, 139.

NOTE 3. When the Present has the force of the Perfect
 (§ 10, 1, N. 4), the Imperfect has regularly the force of a
 Pluperfect. (See § 17, N. 3). E. g.

Ὁ ὄχλος κατὰ θέαν ἦκεν, *the crowd were come to look on.* THUC.
 VI, 31.

Ἐπεὶ ᾗχεο νηὶ Πύλονδε, *after thou wast gone to Pylos.* OD.
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NOTE 4. The Imperfect sometimes denotes *likelihood, intention,*
or danger in past time. (See § 10, 1, N. 7.) E. g.

Ἐπειδὴ τῷ ψεύδεσθαι ἀπώλλυτο, *when he was on the point of*
ruin through his deceit. ANTIPHON. de Caed. Herod. § 37.

Καὶ τᾶμ' ἐθνησκει τέκν', ἀπώλλύμην δ' ἐγώ, *and my children*
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 The meaning of the Verb often makes it indifferent which of the
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 and 45; ἦκεν and τίθει, XXIII, 653 and 656; δῶκε and δίδου,

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Herodotus and Thucydides use ἔλεγον and ἐκέλευον in the sense of the Aorist. Compare, for example, THUC. I, 72, παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιαύδε, with the end of the same speech, I, 79, τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον, and Ἀρχίδαμος ἔλεξε τοιαύδε.

NOTE 6. The Imperfect sometimes expresses a *fact*, which is either the result of a previous discussion, or one that is just recognized as a fact by the speaker or writer, having previously been misunderstood. In the latter case, the particle ἄρα is often joined to the Imperfect. E. g.

*Ὡ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι Ἦσαν Φαιήκων ἡγήτορες ἢ δὲ μέδοντες, i. e. *they are not, as I once imagined.* OD. XIII, 209.

Ὡς ἄρα μόνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν εἰσὶ δύο, *there is not after all merely one race of discords, but there are two on earth.* HES. Op. et Di. 1.

*Ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, *Music then (as we proved) corresponds to Gymnastics.* PLAT. Rep. VII, 522 A.

Διαφθερούμεν ἐκεῖνο, δὲ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall destroy that which (as we proved) becomes better by justice and is ruined by injustice.* PLAT. Crit. 47 D.

*Ὅδ' ἦν ἄρα ὁ ξυλλαβὼν με, *this is then the one who seized me.* SOPH. Phil. 978.

*Ἀρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; *is not this after all the tree to which you were bringing us?* PLAT. Phaedr. 230 A.

NOTE 7. For the Imperfect in Protasis and Apodosis (equivalent to the Latin Imperfect Subjunctive), see § 49, 2.

For the Imperfect with ἄν denoting a *customary* action (not in Apodosis), see § 30, 2.

For the *iterative* Imperfect in -σκον or -σκόμην, see § 30, 2, N. 1.

B. Present in the Dependent Moods.

REMARK. The distinction of *time* which marks the Present and Aorist Indicative is retained in the *Participles*, and in the Optative and Infinitive in *Indirect Quotations*; in

οντο. Ἐπειδὴ δὲ Θησεὺς ἐβασίλευσεν, ἐς τὴν νῦν πόλιν ὄσαν ξυνόκισε πάντα. THUC. II, 15. (Here the Imperfects refer to the state of the country or the customs, the Aorists to single actions; ἐβασίλευσε, *became king*, ξυνόκισε, *collected into one state*.)

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REMARK. The distinction of *time* which marks the Present and Aorist Indicative is retained in the *Participles*, and in the Optative and Infinitive in *Indirect Quotations*; in

other cases this generally disappears in the dependent moods, and the only distinction remaining between the Present and Aorist is this, that the Present denotes a *continued* or *repeated* action, while the Aorist denotes a *momentary* or *single* action.

It must be remembered, that this is a distinction which the Latin could not express; the Present Subjunctive, for example, being the only form found in Latin to express both the Present and Aorist Subjunctive in Greek, as well as the Present and Aorist Optative in all their functions in which they refer to the future. Thus the Latin has only one form (as *si faciat*), to express what the Greek can express by four forms, each with some difference of meaning; as *ἐὰν ποιῇ*, *if he do (habitually)*, *ἐὰν ποιῆσῃ*, *if he do (momentarily)*; *εἰ ποιοῖ* or *εἰ ποιῆσει*, *if he should do*.

This distinction, although in general strictly observed, was sometimes neglected even by the best authors: we occasionally find, for example, the Present Subjunctive where the Aorist would have expressed the idea more exactly, and *vice versa*. In other examples the two seem to be used in nearly the same sense. (See XEN. Cyr. V, 5, 13.) These are to be considered merely as exceptions; when, however, the Aorist is wanting, as in *εἰμί*, the Present regularly takes the place of both, as in Latin.

§ 12. The Present Subjunctive denotes a *continued* or *repeated* action, the time of which is determined as follows:—

(a.) In clauses denoting a *purpose* after *ἵνα*, *ὄπως*, &c., or the object of *fear* after *μή*, it refers to time *future* relatively to that of the leading Verb. As the leading Verb is usually present or future, this Subjunctive is usually *absolutely* as well as relatively future; but when the Subjunctive is used for the Optative after Verbs of *past* time (by § 44, 2), the

Subjunctive denotes time future to *that past time*, that is, only *relatively* future. (The same is true of the Future Indicative in such sentences.) E. g.

Ταῦτα ποιούμεν, ἵνα ἀγαθὰ μὲν ἔχωμεν κακὰ δὲ μὴ πάσχωμεν, *we do this, in order that we may continue to have blessings and may not suffer calamities.*

Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευόμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρη, *it seems good to me to burn the wagons, that our beasts of burden may not be our generals, and that we may go on whithersoever it may be best for the army.* XEN. An. III, 2, 27.

Καὶ γὰρ βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελήται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι. XEN. Mem. III, 2, 3.

(By § 44, 2. Ἔμμενεν, ἵνα εὖ πράττη, *he remained, in order that he might prosper*; ἐφοβείτο μὴ κακῶς πράττη, *he was afraid that he might be unfortunate.*)

(b.) In *general* suppositions, both in ordinary Pro-tasis and in Hypothetical Relative clauses, depending upon Verbs of present or future time expressing *general truths*, the Subjunctive refers to any case conceived as possible *either in present or future time*: in all other Hypothetical and Relative sentences it refers to a case conceived as possible in the *future*. E. g.

Συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρώσι παρεσκευασμένους, *all are willing to be allied to those whom they see prepared.* DEM. Phil. I, 42, 1.

Ἄπας λόγος, ἂν ἀπῆ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν. DEM. Ol. II, 21, 20.

Οὓς ἂν βούλη ποιήσασθαι φίλους, ἀγαθόν τι λέγε περὶ αὐτῶν πρὸς τοὺς ἀπαγγέλλοντας. ISOC. Demon. p. 9 C. § 33.

Κἂν πόλεμος ᾗ, ἕως ἂν ἐπ' ἄλλον ἔχωμεν στρατεύεσθαι, σοῦ τε καὶ τῶν σῶν ἀφεξόμθα. XEN. Hell. IV, 1, 38.

Ἄν δέ τις ἀντιστήται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to subdue him.* XEN. AN. VII, 3, 11.

(c.) In independent sentences (in exhortations, prohibitions, questions of doubt, &c.), the Subjunctive refers to the *future*. E. g.

Πειθώμεθα πάντες· φεύγωμεν σὺν ἡμετέροις φίλοις εἰς πατρίδα γαίαν, *let us all be persuaded; let us fly, &c.* II. II, 139.

Τί φῶ; τί δρῶ; *what shall I say? what shall I do?*

Πῶς οὖν περὶ τούτων ποιῶμεν; *how then shall we act about this?* PLAT. Phileb. 63 A.

See other examples of the Present Subjunctive under the rules for each of these constructions in Chapter IV.

NOTE 1. The *continued future* action or state denoted by the Present Subjunctive and Optative, when they refer to the future, may of course *begin* with the present moment.

NOTE 2. When a Present (or any other tense) of the Subjunctive stands in an indirect quotation, representing a Subjunctive of the direct discourse, whether it is regularly used after a *primary* tense, or retained (by § 74) after a *secondary* tense (instead of being changed to the Optative), its time is not affected, except that it is now time *relative* to that of the Verb that introduces the quotation. E. g.

Ἐὰν ταῦτα ἔχη, φησὶν δώσειν, *he says that, if he shall have these things, he will give them.* Ἐφη, εἰὰν ταῦτα ἔχη, δώσειν, *he said that, if he should have these things, he would give them.* (Ἐχη denotes time *future*, in the first example to φησὶν, in the second to ἔφη.)

§ 13. 1. The Present Optative, when it is not in an Indirect Quotation, denotes a *continued* or *repeated* action, the *time* of which is determined as follows:—

(a.) In clauses denoting a *purpose* after ἵνα, ὅπως, &c., or the object of *fear* after μή, it refers to time *future* relatively to that of the leading Verb. As the

leading Verb is regularly *past*, this Optative is usually *only relatively future*. E. g.

Τούτου ἐπεθύμει, ἵνα εὖ πράττοι, *he desired this in order that he might be in prosperity*. Ἐφοβείτο μὴ τοῦτο ποιοίεν, *he feared lest they should do this (habitually)*.

Δῆλος ἦν ἐπιθυμῶν ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. XEN. AN. II. 6, 21. (Here the Aorist Optative would have referred to *single acts of receiving, getting gain, and suffering punishment*, while the Present refers to a *succession of cases, and to a whole course of conduct*.)

(b.) In *general* suppositions, both in ordinary Pro-tasis and in Hypothetical Relative clauses, depending upon Verbs of past time expressing *general truths*, the Optative refers to any case conceived as possible in *past* time; in all other Hypothetical and Relative sentences it refers to a case conceived as possible in the *future*, but more vaguely than the Subjunctive, § 12 (b). E. g.

Ἄλλ' εἴ τι μὴ φέρομεν, ὄτρυνεν φέρειν, *but if we neglected to bring anything, he always exhorted us to bring it*. EUR. Alc. 755.

Οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἶη, *he never left him, unless there was some necessity for it*. XEN. Mem. IV, 2, 40.

Ὅποτε Εὐαγόραν ὄρῳεν, ἐφοβούντο, *whenever they saw Evagoras, they were afraid*. ISOC. Evag. 193 D. § 24.

Οὐ γὰρ ἂν ἐπαινοίη με, εἰ ἐξελάουνοιμι τοὺς εὐεργέτας, *for he would not praise me, if I should banish my benefactors*. XEN. AN. VII, 7, 11.

Εἴης φορητὸς οὐκ ἂν, εἰ πρᾶσσοις καλῶς, *you would not be endurable, if you should be in prosperity (at any time)*. ÆSCH. Prom. 979.

Πῶς γὰρ ἂν τις, ἃ γε μὴ ἐπίστατο, ταῦτα σοφὸς εἶη; *for how could any one be wise in that which he did not understand? (i. e. εἴ τινα μὴ ἐπίστατο)*. XEN. Mem. IV, 6, 7.

(c.) In independent sentences (that is, in expressions of a wish, and in Apodosis with ἄν), the Optative refers to the *future*. E. g.

Εἶθε τοῦτο εἶη (utinam sit), *O that this may be.*

Εἶθε μὴ ταῦτα πάσχοιεν, *may they not suffer these things (habitually).* But εἶθε μὴ πάθοιεν, *may they not suffer (in a single case).* See examples of Apodosis with ἄν above, under (b).

See other examples of the Present Optative under the rules for each of these constructions in Chapter IV.

2. From the general rule, that in Indirect Quotations (including Indirect Questions) each tense of the Optative denotes the same time, *relatively* to the leading Verb, which the tense of any mood which it represents denoted in the direct discourse, we derive the following special rules for the Present Optative. (See § 21, 2, for the Aorist.)

(a.) First, the Present Optative in Indirect Quotations, representing a Present *Indicative* in the leading clause of the direct discourse, denotes a *continued* or *repeated* action, *contemporary* with that of the leading Verb (that is, *relatively* present). E. g.

Περικλῆς προηγόρευε, ὅτι Ἀρχίδαμος οἱ ξένος εἶη, *Pericles announced that Archidamus was his friend* (i. e. *he said ξένος μοι ἔστω*). THUC. II, 13.

*Ἐγνώσαν ὅτι κενός ὁ φόβος εἶη, *they learned that their fear was groundless* (i. e. *they learned κενός ἔστω*). XEN. AN. II, 2, 21.

*Ἐπυνθάνετο εἰ οἰκοῖτο ἡ χώρα, *he asked whether the country was inhabited* (i. e. *he asked the question, "Is the country inhabited?"*). XEN. CYR. IV, 4, 4.

(b.) Secondly, the Present Optative in Indirect Questions, representing a Present Subjunctive used in a *question of doubt* (§ 88) in the direct discourse, denotes a *continued* or *repeated* action, which is *future* with reference to the leading Verb. E. g.

*Κλέαρχος ἐβουλεύετο, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν, *Clearchus was deliberating whether they should send a few, or should all*

go. (The question was, *πέμπωμέν τινας ἢ πάντες ἴωμεν; shall we send a few, or shall we all go?*) XEN. AN. I, 10, 5.

(See Note 1.)

(c.) Thirdly, the Present Optative in Indirect Quotations, representing a Present Indicative or Subjunctive or another Present Optative in a dependent clause of the direct discourse, denotes the same time (*relatively* to the leading Verb) which the original form denoted in the direct discourse. (See § 74.)

E. g.

Εἰ τοῦτον τὸν τρόπον ἀποδεωκέειν λέγοιεν, ἐνόμιζον οὐκ ἐλεγχθήσεσθαι, *they thought they should not be detected, if they should say that they had given it in this way.* (They thought, *εἰάν λέγωμεν, οὐκ ἐλεγχθησόμεθα.*) DEM. Onet. I, 870, 14.

Ἐτέρους εἰ παρέχονται μάρτυρας, οὐκ ἂν ἡγοῦνθ' ὑμᾶς αὐτοῖς πιστεύειν, *they thought that, if they should bring forward other witnesses, you would not believe them.* (They thought, *εἰ παρεχόμεθα, οὐκ ἂν ἡμῖν πιστεύοιεν.*) Id. 870, 8.

In these two examples, *λέγοιεν* and *παρέχονται* denote time future *relatively* to *ἐνόμιζον* and *ἡγοῦντο*, as *λέγωμεν* and *παρεχόμεθα*, which they represent, denoted time *absolutely* future.

Εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου, ἐπειδὴ πολλοὺς μὲν εἶδε ἰη τοὺς τὰ ὅμοια πράττοντας αὐτῷ, δοκοῦντα δὲ Λυσάνδρῳ λέγοι (i. e. *he said, οὐδὲν μοι μέλει, ἐπειδὴ πολλοὺς μὲν οἶδα δοκοῦντα δὲ λέγω.*) LYS. in Erat. p. 127, 1. § 74.

The same is true of the Subjunctive or Indicative retained in dependent clauses of indirect quotations after past tenses by § 74. Such Subjunctives or Indicatives denote precisely the same time that the Optative would have denoted in their place.

NOTE 1. It will be seen, by a comparison of the examples under (a) and (b), that an ambiguity may sometimes arise from uncertainty whether the Optative stands for the Present Indicative or for the Present Subjunctive in a *question of doubt*. Thus *ἡγνούον ὃ τι ποιοῖεν* might mean *they knew not what they were doing* (the Optative representing *τί*

ποιούμεν; *what are we doing?*), or *they knew not what to do* (the Optative representing τί ποιῶμεν; *what shall we do?*). The context must decide in each case. See § 71.

NOTE 2. In the few instances in which the Present Optative in indirect quotations represents the *Imperfect* of the direct discourse (§ 70, 2, N. 1 (b)), it of course denotes time *past* relatively to the leading Verb.

§ 14. The Present Imperative refers to a continued or repeated action in *future* time, like the Present Subjunctive in exhortations; as φεύγε, *begone*; χαιρόντων, *let them rejoice*; μὴ νομίζετε, *do not believe*.

§ 15. The Present Infinitive has *three* distinct uses: —

1. First, in its *ordinary* use, either with or without the Article, (whenever it is not in an Indirect Quotation,) it denotes a continued or repeated action *without regard to time*, unless its time is specially defined by the context. E. g.

Ἐξεστι μένειν, *it is possible to remain*. Ἐξέσται τοῦτο ποιεῖν, *it will be possible to do this*.

Τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φήσαι τις ἂν ῥάδιον εἶναι, τὸ δ' ὃ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου, *some one may say that finding fault is easy, but that showing what ought to be done is the duty of an adviser*. DEM. Ol. I, 13, 27. (Here ἐπιτιμᾶν, ἀποφαίνεσθαι, and πράττειν belong under this rule; εἶναι in both cases belongs under § 15, 2.)

Δέομαι ὑμῶν μένειν, *I beg you to remain*. Τί τὸ κωλύον ἔτ' αὐτὸν ἔσται βαδίζειν ὅποι βούλεται, *what will there be to prevent him from going whither he pleases?* Id. 12, 22.

Ἐκέλευσα αὐτὸν τοῦτο ποιεῖν, *I commanded him to do this*. Ἐβούλετο σοφὸς εἶναι, *he wished to be wise*. Δεινὸς λέγειν, *skilled in speaking*. Ὁρα βαδίζειν, *it is time to be going*.

Πάν ποιοῦσιν, ὥστε δίκην μὴ διδόναι, *they do everything, so as to avoid being punished*. PLAT. Gorg. 479 C.

REMARK. An Infinitive, which *in itself* has no reference to time, is often referred to some particular time, like any other verbal Noun, by the Verb on which it depends, by some particle like *ὥστε* or *πρὶν*, or by some other word in the sentence. "*Ὡστε* denoting a *purpose* of course refers the Infinitive to the future: the Infinitive without *ὥστε*, expressing a *purpose*, is likewise future. After a large class of verbs, as those of *commanding*, *advising*, *desiring*, *asking*, &c., whose signification points to the future, the Infinitive necessarily denotes relative future time. For an irregular use of the Future Infinitive after such verbs, see § 27, N. 2.

NOTE 1. The Infinitive in this its ordinary use has usually no more reference to the *time* than any verbal Noun, and the distinction of *tense* therefore disappears, the Present differing from the Aorist only by expressing a *continued* or *repeated* action. (The Future is used here only in the case mentioned in § 27, N. 2, and the Perfect only in that mentioned in § 18, 3, N.)

When, however, the Infinitive is preceded by the Article, and *at the same time* has a subject of its own expressed, its *verbal* force reappears, and with this the lost distinction of tense; so that here the Present refers to time *present*, and the Aorist to time *past*, relatively to the leading Verb. (For the Perfect, see § 18, 3.) In such cases the Infinitive is usually to be introduced in translation by *the fact that*, or some such phrase. (An exception occurs even here, when an Infinitive, with the Article and a subject expressed, is used to denote a *purpose*, either with or without a preposition, or after a Verb like *ἐπιμελοῦμαι*; as the very nature of such an expression gives it a *future* signification.) E. g.

Τὸ γὰρ εἶναι πάντων ἐκείνον ἓνα ὄντα κύριον, καὶ πανταχοῦ αὐτὸν παρ εἶναι τῷ στρατεύματι, πολλῶ πρόχει, *for the fact that he, being but one, is master of all things, and that he is everywhere present with his army, is of great advantage to him.* DEM. Ol. I, 10, 10.

Αἴτιον δ' ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν καὶ μὴ περιμαχῆ-
τους εἶναι τὰς ἀρχάς, *and this was the reason of the fact that these things satisfied the greater number, and that the offices were not tended for.* Isoc. Areop. p. 144 C. § 24.

Οὐ πλεονεξίας ἔνεκεν ταῦτ' ἔπραξεν, ἀλλὰ τῷ δικαιοτέρα τοὺς Θηβαίους ἢ ὑμᾶς ἀξιούειν, *he did not do this from love of gain, but because the Thebans made juster demands than you.* DEM. Phil. II, 69, 6.

(Ἐπειχίσθη δὲ Ἀταλάντη νῆσος, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, *in order to prevent pirates from ravaging Eubœa.* THUC. II, 32. Here κακουργεῖν refers to the future, by the exception above made.)

For the Perfect and Aorist in such sentences, see § 18, 3, and § 23, 1, N. 1.

NOTE 2. Χρᾶω, ἀναιρέω, θεσπίζω, and other Verbs signifying to give an oracular response, are sometimes followed by the Present or Aorist Infinitive, expressing the *command* or *advice* given by the oracle. These verbs here take the ordinary construction of Verbs of *commanding* and *advising*. E. g.

Λέγεται δὲ Ἀλκμαίῳ τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, *it is said that Apollo gave a response to Alcmaeon that he should inhabit this land.* THUC. II, 102.

For the Aorist, see § 23, 1, N. 2.

2. Secondly, the Present Infinitive in Indirect Quotations is used to represent a Present Indicative of the direct discourse, and therefore denotes a continued or repeated action, which is *contemporary* with that of the leading Verb, that is, *relatively present*. E. g.

Φησὶ γράφειν, *he says that he is writing*; ἔφη γράφειν, *he said that he was writing* (i. e. *he said "I am writing"*); φήσει γράφειν, *he will say that he is (then) writing*.

For examples, see § 73, 1.

NOTE 1. The Infinitive is said to stand in *indirect quotation*, and its tenses denote the same time (relatively to the leading Verb) that the corresponding tenses of the Indicative denote (absolutely), only when it depends upon Verbs implying *thought* or the *expression of thought* (*Verba sentiendi et declarandi*), and when also the thought, as originally conceived, would have been expressed by some tense of the Indicative, which the corresponding tense of the Infinitive can represent. Thus Verbs of *commanding*, and

others enumerated in § 92, 1, although they imply thought, yet never introduce an indirect quotation in the sense here intended, as an Infinitive after them can never stand for an Indicative, but is merely the ordinary Infinitive used as a verbal Noun, without any definite time. See § 73, 1, Remark.

NOTE 2. Verbs and expressions signifying *to hope, to expect, to promise*, and the like, after which the *Future Infinitive* stands regularly in Indirect Quotations (as representing a Future Indicative of the direct discourse), sometimes take the Present or the Aorist Infinitive. E. g.

Ὁμολόγεις κατὰ τοὺς νόμους πολιτεύεσθαι, *you agreed to govern according to the laws.* PLAT. Crit. 52 C. Ξυνέθου πολιτεύεσθαι. Id. 52 D.

Προσαγαγὼν ἐγγυητὰς ἢ μὴν πορεύεσθαι, *having given securities that he would go.* XEN. Cyr. VI, 2, 39.

Ἐλπίζει δυνατὸς εἶναι ἄρχειν, *he hopes to be able to rule.* PLAT. Rep. IX, 573 C. (But in HDT. I, 30, ἤλπιζεν εἶναι means *he trusted that he was, εἶναι* being a regular Present Infinitive.)

In these cases the Infinitive seems to be used nearly as in § 15, 1, without regard to time. The Greek makes no more distinction than the English between *ἐλπίζει τοῦτο ποιεῖν, he hopes to do this*, and *ἐλπίζει τοῦτο ποιήσειν, he hopes that he shall do this*. The Future, however, is the regular form, the Present and Aorist are the exceptions. For the Aorist, see § 23, 2, N. 2. (See also § 10, N. 7.)

NOTE 3. Even Verbs of *saying*, as λέγω, when they signify *to command*, may be followed by the ordinary Infinitive of § 15, 1, referring to the future. The context must distinguish these cases from Indirect Quotations. E. g.

Τούτοις ἔλεγον πλεῖν, *I told them to sail.* DEM. F. L. 388, 4. (Here the Dative τούτοις shows that ἔλεγον πλεῖν does not mean *I said that they were sailing.*)

Εἰπὼν μηδένα παριέναι εἰς τὴν ἀκρόπολιν, *having given orders that no one should pass into the citadel.* XEN. Hell. V, 2, 29.

3. Thirdly, the Present Infinitive (as well as the Present Participle) belongs *also* to the *Imperfect*, and

is used in Indirect Quotations to represent an Imperfect Indicative of the direct discourse, denoting continued or repeated action which is *past* with reference to the leading Verb, and thus supplying the want of an Imperfect Infinitive. (For the Participle, see § 16, 2.) E. g.

Τίνας οὖν εὐχὰς ὑπολαμβάνει εὔχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers then do you suppose Philip made when he was pouring the libations?* DEM. F. L. 381, 10. (Here the temporal clause ὅτ' ἔσπενδεν shows the past time denoted by εὔχεσθαι.)

Πότερ' οἴεσθε πλέον Φωκίας Θηβαίων ἢ Φίλιππον ὑμῶν κρατεῖν τῷ πολέμῳ; *do you think that the superiority of the Phocians over the Thebans, or that of Philip over you, was the greater in the war (the war being then past)?* DEM. F. L. 387, 6. (Here the direct discourse would be ἐκράτουν and ἐκράτει.)

Πῶς γὰρ οἴεσθε δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τις τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους, ὅτ' ἄνθεμόντα αὐτοῖς ἀφίει, κ. τ. λ.; ἄρα προσδοκᾶν αὐτοὺς τοιαῦτα πείσεσθαι (sc. οἴεσθε); ἄρ' οἴεσθε, ὅτε τοὺς τυράννους ἐξέβαλλε, (τοὺς Θεσσαλοὺς) προσδοκᾶν κ. τ. λ.; *for how unwillingly do you think the Olynthians were in the habit of hearing it, if any one said anything against Philip in those times when he was ceding Anthemus to them, &c.? Do you think they were expecting to suffer such things? Do you think that the Thessalians, when he was expelling the despots, were expecting, &c.?* DEM. Phil. II, p. 70, 25 to p. 71, 12. (The direct discourse here was πῶς ἤκουον, εἰ λέγοι; and προσεδόκων;)

Καὶ γὰρ τοὺς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἀκούω τούτῳ τῷ ἔθει χρῆσθαι, *I hear that they adopted this custom.* DEM. Ol. III, 34, 17.

Τὰ μὲν πρό Ἑλληρος οὐδὲ εἶναι ἡ ἐπικλησις αὕτη (sc. δοκεῖ), *in the times before Hellen this name does not appear to have even existed.* THUC. I, 3. Again, in the same sentence of Thucydides, παρέχεσθαι, *to have furnished.*

Μετὰ ταῦτα ἔφη σφῶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰσιέναι· τὸν οὖν Ἀγάθωνα πολλὰκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, εἰ δὲ οὐκ ἔαν. PLAT. Symp. 175 C. (He said, ἔδει-

πρῶτον, ὁ δὲ Σ. οὐκ εἰσῆει· ὁ οὖν Ἀ. ἐκέλευεν ἐγὼ δὲ οὐκ εἶπον.)

Συνηγεῖν γὰρ (ἔφη) Ἀτρεστίδα παρὰ Φιλίππου πορευομένῳ, καὶ μετ' αὐτοῦ γυναῖκα καὶ παιδάρια βαδίσειν, for he said that he had met (Aor.) Atrestidas coming from Philip, and that there were walking with him, &c. DEM. F. L. 439, 3.

See examples of the Imperfect Participle under § 16, 2.

REMARK 1. This use of the Present of the Infinitive and Participle as an Imperfect cannot be too carefully distinguished from its ordinary use after past tenses, where we translate it by the Imperfect, as in ἔλεγε τοῦτο ποιεῖν, he said that he was doing this. But here ποιεῖν refers to time *present*, relatively to ἔλεγε; whereas, if it had been used as an Imperfect, it would have referred to time *past*, relatively to ἔλεγε, as in ἔλεγε τοῦτο ποιεῖν κατ' ἐκείνον τὸν χρόνον, he said that he had been doing this at that time. In the former case the direct discourse was τοῦτο ποιῶ, in the latter it was τοῦτο ἐποίουν. Such an Imperfect Infinitive differs from the Aorist in the same construction only by expressing a continued or repeated action (as in the Indicative): it gives, in fact, the only means of representing in the Infinitive what is usually expressed by λέγει ὅτι ἐποίει, he says that he was doing, differing from λέγει ὅτι ἐποίησεν, he says that he did. (For the rare use of the Present Optative to represent the Imperfect in the same way, see § 70, 2, N. 1, (b).)

It must be observed, that this construction is never used unless the context makes it certain that the Infinitive represents an Imperfect and not a Present, so that no ambiguity can arise. See the examples.

REMARK 2. This important distinction between the ordinary Present Infinitive referring to the past (when it takes its time from a past tense on which it depends), and the same tense used as an Imperfect and referring to the past by its *own* signification, seems to be overlooked by those who would call the former also a case of Imperfect Infinitive. But in the former case ἔφη τοῦτο ποιεῖν is translated he said that he was doing this merely to suit the English idiom, whereas the Greeks used the Present because the time was to be *present* (relatively to ἔφη), the direct discourse being τοῦτο ποιῶ: in the other case, however, ἔφη τοῦτο ποιεῖν κατ' ἐκείνον τὸν χρόνον, he said that he had been doing this at that time,

the Greeks used *ποιεῖν* as a regular Imperfect (relatively to *ἔφη*), the direct discourse being *τοῦτο ἐποίουν*. So in Latin (CIC. Phil. VIII, 10), Q. Scaevolam memoria teneo bello Marsico, cum esset summa senectute, quotidie facere omnibus conveniendi potestatem sui. So (CIC. de Off. I, 30), Q. Maximum accepimus facile celare, tacere, dissimulare, insidiari, praecipere hostium consilia.

The frequency of such constructions and their principle have been often overlooked, from the fact that they occur only when the context prevents all possible ambiguity.

NOTE. The most common case in which the Present Infinitive and Participle represent the Imperfect occurs when they are used with *ἄν*, forming an Apodosis which might be expressed by the Imperfect with *ἄν*; as when *ἔφη τοῦτο ἄν εἶναι* is equivalent to *ἔφη ὅτι τοῦτο ἄν ἦν*, he said that this would be (on a certain condition, which is not fulfilled).

For an explanation of the Present Infinitive and Participle with *ἄν*, representing the Present Optative as well as the Imperfect Indicative, see § 41.

§ 16. 1. The Present Participle regularly refers to a continued or repeated action, which is *contemporary* with that of the leading Verb. E. g.

Τοῦτο ποιοῦσιν νομίζοντες κ. τ. λ., they do this because they think, &c. Ἐποίουν νομίζοντες, they were doing it in the thought, &c.

Ἐποίησαν νομίζοντες, they did it because they thought, &c. Ποιήσουσιν νομίζοντες, they will do it in the thought, &c.

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, these things were done when Conon was general. ISOC. Evag. p. 200 C. § 56. (Στρατηγούντος is present relatively to ἐπράχθη.)

Καὶ τοιαῦτα πρᾶττων τί ἐποίει; and in doing such things what was he doing? DEM. Phil. III, 114, 20.

See other examples in Chapter VI.

NOTE. When the Present Participle is used like an ordinary Adjective or Substantive (as in § 108), it occasionally refers to time *absolutely* present, even when the leading Verb is not present. This must always be denoted by a temporal Adverb, like *νῦν*, or by something else in the context. E. g.

Ὁ τοῖνυν Φίλιππος ἐξ ἀρχῆς, οὐπω Διοπίθους στρατηγούντος, οὐδὲ

τῶν ὄντων ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρρειον καὶ Δορίσκον ἐλάβανε, *Philip then in the beginning, when Diopēthes was not yet general, and when the soldiers who ARE NOW in the Chersonese had not yet been sent out, seized upon Serrium and Doriscus.* DEM. Phil. III, 114, 15. (Here στρατηγούντος is present to the time of ἐλάβανε, while ὄντων is present to the time of speaking.)

2. The Present Participle is also used as an Imperfect, like the Present Infinitive, § 15, 3. With the Participle this use is not confined (as it is with the Infinitive) to Indirect Quotations, but it may occur in any construction in which the Participle expresses time. E. g.

Οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν, *those who were his colleagues on the embassy and who were present will testify.* DEM. F. L. 381, 5. (Here the embassy is referred to as a well-known event in the past.)

Φαίνεται γὰρ ἡ νῦν Ἑλλάς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὔσαι τὰ πρότερα, καὶ ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες. I. e. *the following things are evident, 'Ελλάς οὐ πάλαι βεβαίως οἰκεῖτο, ἀλλὰ μεταναστάσεις ἦσαν, καὶ ἕκαστοι τὴν ἑαυτῶν ἀπέλειπον.* THUC. I, 2.

NOTE. The principles stated in § 15, 3 (with Remarks and Note) in regard to the Present Infinitive used as an Imperfect, apply equally to the Participle.

PERFECT AND PLUPERFECT.

A. *In the Indicative.*

§ 17. 1. The Perfect represents an action as already finished at the *present* time; as *γέγραφα*, *I have written* (that is, *my writing is now finished*).

2. The Pluperfect represents an action as already finished at some specified *past* time; as *ἔγεγράφη*, *I had written* (that is, *my writing was finished at some specified past time*).

NOTE 1. The consideration that the Perfect, although it *implies* the performance of the action in past time, yet *states* only that it *stands completed* at the *present* time, will explain why the Perfect is classed with the Present and Future among the *primary* tenses, that is, the tenses of *present or future time*.

NOTE 2. As the Perfect tense represents an action as completed at the *present* time, and may therefore be called the Perfect of the Present, so the Pluperfect stands in the relation of a Perfect to the Imperfect tense. The Perfect Indicative and the Pluperfect may therefore be expressed by the Perfect Participle with the Present or Imperfect of *εἶμι*. Here, however, each part of the compound generally retains its own signification, so that this form expresses more fully the continuance of the *result* of the action down to the *present* time (in the case of the Perfect), and down to the *past* time referred to (in the case of the Pluperfect). E. g.

Πεποιηκώς ἔστιν (or *ἦν*), *he is* (or *was*) *in the condition of having done*.

Ἐμοῦ οἱ νόμοι οὐ μόνον ἀπεγνωκότες εἰσὶ μὴ ἀδικεῖν, ἀλλὰ καὶ κεκελευκότες ταύτην τὴν δίκην λαμβάνειν, *it is the laws, which have not only acquitted me of injustice, but have commanded me to inflict this punishment*. LYS. de Morte Eratosth. p. 95, 4. § 34.

Οὐρανὸς γεγρονῶς ἐστὶ τε καὶ ἔτ' ἔσται, *heaven has been formed (and still exists), and will still continue*. PLAT. Tim. 31 B.

REMARK. The latter part of Note 2 of course does not apply to cases where the compound form is the only one in use, as in the third person plural of the Perfect and Pluperfect Passive and Middle of mute and liquid Verbs.

On the other hand, the simple form very often implies the continuance of the result of the action down to the present time, or down to a specified past time; but not so distinctly as the compound form, and *not necessarily*. (See the last two examples.) E. g.

Ἐπιμελῶς οἱ θεοὶ τῶν οἱ ἄνθρωποι δέονται κατασκευάσασιν, *the Gods have carefully provided what men need.* XEN. Mem. IV, 3, 3.

Τῶν ποιητῶν τινες ὑποθήκας καταλελοίπασιν, *some of the poets have left us maxims.* ISOC. Nicocl. p. 15 B. § 3.

Ἄκῆκοσ μὲν τοῦνομα, μνημονεύω δ' οὐ, *I have heard the name, but I do not remember it.* PLAT. Theaet. 144 B.

Ἄ σοι τύχη κέχρηκε, ταῦτ' ἀφείλετο, *Fortune has taken back what she has lent you.* MENAND. Frag. Incert. No. 41.

It is sometimes indifferent as to the sense, which of the two is used.

NOTE 3. The Perfect of many Verbs has the signification of a Present, which is usually explained by the peculiar meaning of these Verbs. Thus *θνήσκειν*, to die, *τεθνηκέναι*, to be dead; *καλεῖν*, to call, *κεκληθῆσθαι*, to be called or named; *γίγνεσθαι*, to become, *γεγονέναι*, to be; *μυμήσκειν*, to remind, *μυμνήσθαι*, to remember; *οἶδα* (novi), *I know*; &c.

The Pluperfect of such Verbs has the signification of the Imperfect; as *οἶδα*, *I knew*, *ἤδειν*, *I knew*. (See § 29, N. 5.)

NOTE 4. In Homer and Herodotus the Pluperfect is sometimes found in nearly the same sense as the Aorist. E. g.

Βεβλήκει γλουτὸν κατὰ δεξιόν. II. V, 66. (Here two Aorists follow, referring to the same time as *βεβλήκει*.)

Ταῦτα ὡς ἐπίθοντο, ὀρμέατο βοηθείην, *when they heard this, they started to carry aid.* HDT. IX, 61.

*Ἄλλοι δὲ ἡγεμόνας ἔχοντες ὀρμέατο ἐπὶ τὸ ἰρόν. HDT. VIII, 35.

NOTE 5. In epistles, the Perfect and Aorist are sometimes used where we might expect the Present, the writer transferring himself to the time of the reader. E. g.

Μετ' Ἀγραβάζου, ὃν σοι ἐπεμψα, πρᾶσσε. THUC. I, 129.
(Here ὃν ἐπεμψα refers to the man who was to carry the letter.)

Ἀπέσταλά σοι τόνδε τὸν λόγον, I send you this speech. ISOC. Demon. § 2.

So in Latin, *scripsi*.

NOTE 6. The Perfect sometimes refers to the future, to denote the certainty or likelihood that an action will immediately take place, in a sense similar to that of the Present (§ 10, N. 7), but with more emphasis, as the change in time is greater. E. g.

Ὄστ' εἴ με τόξων ἐγκρατῆς αἰσθήσεται, ὄλωλα, I shall perish at once. SOPH. Phil. 75. So in Latin, *perii*.

The Pluperfect can express the same certainty or likelihood transferred to the past.

B. Perfect in the Dependent Moods.

§ 18. As the Perfect Indicative denotes the completion of an action at the *present* time, (and is therefore equivalent to the Present of εἰμί with the Perfect Participle,) so the Perfect of any of the dependent moods denotes the *completion* of an action at the time (present, past, or future) which the *Present of that mood* would denote if it were used in its place.

1. The Perfect Subjunctive and Optative are usually expressed in the Active, and almost always in the Passive and Middle, by the Perfect Participle with ᾧ and εἶην. When they are not so expressed, they can be resolved into these; and the time at which the action in each case is conceived to be *completed*, can be seen by applying the principles stated in §§ 12 and 13 to the ᾧ or εἶην. Where the Present would have denoted *future* time, the Perfect denotes *future-perfect* time. E. g.

Τὸ χρόνον γεγενῆσθαι πολλὸν δέδοικα μή τινα λήθην ὑμῖν πεποιήκη, *I fear lest the fact that a long time has passed may prove to have caused in you some forgetfulness.* DEM. F. L. 342, 10.

Τοὺς μὲν ἄλλους, κὰν δεδωκότες ᾧσιν εὐθύνας, τὴν ἀειλογίαν ὀρῶ προτεινομένους, *even if they have already given their account (i. e. even if they are in the state of persons who have given their account), &c.* DEM. F. L. 341, 14.

Ἀνδρείον γε πάνυ νομίζομεν, ὃς ἂν πεπλήγη πατέρα, *we consider one who has beaten his father as very manly.* ARIST. AV. 1350.

Δεῖ νόμον θήσειν μηδενὶ τῶν Ἑλλήνων ὑμᾶς βοηθεῖν ὃς ἂν μὴ πρότερος βεβοηθηκῶς ὑμῖν ἦ, *to assist no one who shall not previously have assisted you.* DEM. F. L. 345, 28.

*Ἐδεισαν μὴ λύσσα ἡμῖν ἐμπεπτόκοι, *they feared lest madness might prove to have fallen upon us.* XEN. AN. V, 7, 26.

Πῶς οὐκ ἂν οἰκτρότατα πάντων ἐγὼ πεπονθῶς εἶην, εἰ ἐμὲ ψηφίσαιτο εἶναι ξένον; *how should I not have suffered the most pitiable of all things, if they should vote me to be an alien?* DEM. EUBUL. 1312, 17. (This could have been expressed, with a very slight difference in meaning, πῶς οὐ πεπονθῶς ἔσομαι (Fut. Perf.), ἔαν ψηφίσωνται; *how shall I not have suffered, &c.*)

Οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες, *this, at least, cannot be the reason why they did not pay it at once (i. e. they would not (on inquiry) prove to have not paid it on this account).* DEM. ONET. I, 867, 1.

*Ἐλεγε ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι, *he told how many services Cyrus had done the Persians.* HDT. III, 75. (Πεποιήκοι here represents *πεποίηκε* of the direct discourse.)

Οὔτοι ἔλεγον ὡς πεντακόσιοι αὐτοῖς εἶησαν ἐκ τοῦ Πειραιῶς δεδεκασμένοι. LYS. in Philocr. p. 182, § 12. (Here the direct discourse was *πεντακόσιοί εἰσιν δεδεκασμένοι.*)

REMARK. When both the compound and the simple form are in use, the former (as in the Indicative) expresses more emphatically the continuance of the *result* of the action down to the time denoted by *ᾧ* or *εἶην*, each part of the compound having its own force.

NOTE. The Perfect Subjunctive or Optative denoting a *purpose*, after *ἵνα*, &c., sometimes implies that the action is to be *final* and *decisive* (that is, *finished once for all*). This is usually the

force of the Perfect in the Imperative, and sometimes in the Infinitive. E. g.

Χρὴ ἀκοῦσαι ἃ τελευτήσαντα ἑκάτερον περιμένει, ἵνα τελῶς ἑκάτερος αὐτῶν ἀπειλήφῃ τὰ ὀφειλόμενα, *we must hear what awaits each of them after death, that each may fully receive his deserts (once for all)*. PLAT. Rep. X, 614 A.

2. The Perfect Imperative regularly expresses a command that the *result* of an action, which is either already finished or to be hereafter finished, should be *permanent*. It is equivalent to the Perfect Participle with the Imperative of εἰμί. This use, however, is confined to the *third person singular* of the Passive and Middle. E. g.

Εἰρήσθω, *let it have been said (once for all)*.

Περὶ τῶν ἰδίων ταῦτά μοι προειρήσθω, *let this have been said (once for all) by way of introduction*. ISOC. Paneg. p. 43 D. § 14.

Ταῦτα πεπαίσθω τε ὑμῖν, καὶ ἴσως ἰκανῶς ἔχει, *let this be the end of the play, &c.* PLAT. Euthyd. 278 D.

Τετάρχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ, *let such a man remain where we have placed him, &c.* PLAT. Rep. VIII, 561 E.

Ἀπειργάσθω δὴ ἡμῖν αὕτη ἡ πολιτεία, *let now this be a sufficient description of this form of government*. Id. 553 A.

Μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed*. THUC. I, 71.

NOTE 1. On this principle the Perfect Imperative is often used in mathematical language, to imply that something is to be considered as proved or assumed *once for all*, or that lines drawn or points fixed are to remain as data for a following demonstration. E. g.

Ἡτρήσθω ἀπὸ παντὸς σημείου ἐπὶ πᾶν σημείον εὐθείαν γραμμὴν ἀγαγεῖν, *let it be granted (now, once for all), that a straight line may be drawn from any one point to any other point*. EUCLID. I, Postul. 1.

Εἰλήφθω ἐπὶ τῆς AB τυχὸν σημείον τὸ Δ, καὶ ἀφῆρῆσθω ἀπὸ

τῆς ΑΓ τῆ ΑΔ ἴση ἢ ΑΕ, let any point Δ be taken in the line ΑΒ, and let ΑΕ equal to ΑΔ be cut off from ΑΓ. EUCLID. I, Prop. 9.

NOTE 2. The Perfect Imperative of the *second* person is rare; where it is used, it seems to be a little more emphatic than the Present or Aorist, signifying that the action is to be *finished at once*, and there ended. E. g.

Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποίησο καὶ δεξίαν δός, only make us (immediately and once for all) solemn pledges and give the right hand. XEN. Cyr. IV, 2, 7.

Πέπαισο, stop! not another word! DEM. Timoc. 721, 6.

NOTE 3. The most common use of the Perfect Imperative is in the sense of a Present, in Verbs whose Perfect in the other moods has the force of a Present. (§ 17, N. 3.) E. g.

Μέμνησο, remember, from μέμνημαι.

3. The Perfect Infinitive in Indirect Quotations, and also when it is preceded by the Article and *at the same time* has a subject, denotes an action already *finished* at the time of the leading Verb. E. g.

Φησὶ τοῦτο πεπραχέναι, he says that he has done this.

*Ἐφη τοῦτο πεπραχέναι, he said that he had already done this.

Φήσει τοῦτο πεπραχέναι, he will say that he has (then) done this.

Τὸ γὰρ πολλὰ ἀπολωλέκναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικάως, τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, εὐεργέτημ' ἂν ἔγωγε θείην. I. e. the fact that we have lost many things during the war, . . . but the facts that we have never suffered this before, and that an alliance has appeared to us, &c. DEM. Ol. I, 12, 3. (Compare τὸ γεγενῆσθαι in the first example under § 18, 1.)

See the analogous cases of the Present and Aorist Infinitive used as in the last example, § 15, 1, N. 1, and § 23, 1, N. 1.

NOTE. The Perfect Infinitive is rarely found in other cases than these: when it so occurs, it signifies (like the Perfect Imperative in § 18, 2, N. 2) that the *result* of the action shall be *decisive* and *permanent*. E. g.

Ἐἶπον τὴν θύραν κεκλείσθαι, *they ordered that the door should be shut and remain so.* XEN. Hell. V, 4, 7.

So after ὥστε: ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπληχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *he marched against the soldiers of Menon, so that they were (once for all) thoroughly frightened and ran to arms.* XEN. An. I, 5, 13. (Here ἐκπεπληχθαι is merely more emphatic than the Present would have been.)

Τοιαῦτα καὶ τοσαῦτα κατεσκέυασαν ἡμῖν, ὥστε μηδενὶ τῶν ἐπιγυγνομένων ὑπερβολὴν λελεῖφθαι. *The idea is, they made such and so great acquisitions, as to allow no possibility of surpassing them to be left to any one who should come after them.* DEM. Ol. III, 35, 18.

4. The Perfect Participle in all its uses refers to an action as already *finished* at the time of the leading Verb. E. g.

Ἐπαινοῦσι τοὺς εἰρηκότας, *they praise those who have spoken.*

Ἐπῆμεσαν τοὺς εἰρηκότας, *they praised those who had spoken.*

Ἐπαινέσουσι τοὺς εἰρηκότας, *they will praise those who shall (then) have spoken.*

Ἐπέδειξα οὐδέν ἀληθὲς ἀπηγγελλότα (Ἀισχίνην), *I showed that Æschines had announced nothing that was true (i. e. I showed οὐδέν ἀπηγγελλέν).* DEM. F. L. 396, 30.

NOTE. The Perfect Infinitive and Participle, as well as the Perfect Optative, belong also to the Pluperfect, after the analogy of the Present (§ 15, 3), and would be the proper forms to use in representing a Pluperfect Indicative in Indirect Quotations. An occasion, however, for their use seldom occurs, except where the Infinitive is used with ἄν to represent a Pluperfect; as ἔφη, εἰ ἔλαβε τοῦτο, δεδωκέναι ἄν, *he said that, if he had ever received it, he should have already given it* (where δεδωκέναι ἄν represents ἐδεδόκει ἄν).

See the first example under § 41, 2.

AORIST.

A. *In the Indicative.*

§ 19. The Aorist Indicative expresses the simple *momentary occurrence* of an action in past time; as ἔγραψα, *I wrote*.

This fundamental idea of momentary action remains the essential characteristic of the Aorist through all the dependent moods, however indefinite they may be in regard to time.

NOTE 1. The Aorist of Verbs which denote a *state* or *condition* generally expresses the *entrance into* that state or condition. E. g.

Βασιλεύω, *I am king*, ἐβασίλευσα, *I became king*; ἄρχω, *I hold office*, ἤρξα, *I obtained office*; πλουτῶ, ἐπλούτησα, *I became rich*.

Τῇ ἀληθείᾳ συνώκει καὶ οὐδέπω ἀπολείπειν ἀλλὰ παρὰ ζῶντος Τιμοκράτους ἐκείνη συνώκησε, *she was his wife in good faith, and has not even yet been divorced*; but she went to live with him, &c. DEM. Onet. I, 873, 8.

NOTE 2. The Aorist differs from the Imperfect by denoting the momentary occurrence of an action or state, while the Imperfect denotes a continuance or repetition of the same action or state. This is especially obvious in the Verbs mentioned in Note 1, as ἐβασίλευον, ἤρχον, ἐπλούτουν, *I was king, held office, was rich*. (See especially the last example under Note 1.)

The Aorist is therefore the tense most common in narration, the Imperfect in description. The Aorist may sometimes refer to a series of repetitions; but it refers to them *collectively*, as a single whole, while the Imperfect refers to them *separately*, as individuals. So the Aorist may even refer to a continued action, if (*as a whole*) it is viewed as a *single event* in past time. E. g.

Ἔγῳ δὲ ἦλθον, εἶδον, ἐνίκησα, *I came, I saw, I conquered* (Veni, vidi, vici). APP. Bell. Civ. II, 91.

So ἐβασίλευσε δέκα ἔτη may be used to mean *he had a reign of ten years* (which is now viewed as a single past event); whereas ἐβασίλευε δέκα ἔτη would mean *he continued to reign ten years*.

NOTE 3. The distinction between the Imperfect and Aorist was sometimes neglected, especially by the older writers. See § 11, Note 5.

NOTE 4. (a.) The Aorist is sometimes found where we should expect the Perfect or the Pluperfect, the action being simply referred to the past, without the more exact specification afforded by the Perfect and Pluperfect. E. g.

Τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντα πέπρακεν. AESCHIN. Timarch. § 99.

Ἐτράποντο εἰς τὸν Πάνορμον, ὅθενπερ ἀνηγάγοντο, *they turned towards Panormus, whence they [had] set sail*. THUC. II, 92.

Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν, *of which he [had] once made him satrap*. XEN. An. I, 1, 2.

(b.) Especially the Aorist is generally used, even where we should expect the Pluperfect, after particles of time like ἐπεὶ, ἐπειδὴ, ὡς (*when*), ὅτε, ἕως, πρὶν, &c. E. g.

Ἐπειδὴ ἐτελεύτησε Δαρείος καὶ κατέστη Ἀρταξέρξης, *after Darius was dead and Artaxerxes was become established*. XEN. An. I, 1, 3.

Οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, *before they [had] seized our generals*. XEN. An. III, 2, 29.

Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο, *when they entered*. II. I, 432.

NOTE 5. The Aorist is sometimes used in colloquial language by the poets (especially the dramatists), when a momentary action, which is just taking place, is to be expressed as if it had already happened. E. g.

Ἐπῆνε σ' ἔργον καὶ πρόνοιαν ἦν ἔθου, *I must approve your act*, &c. SOPH. Aj. 536.

*Ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίας, *I am amused by your threats, I cannot help laughing at your mad boasting.* ARIST. EQ. 696.

NOTE 6. For the Aorist in epistolary language, see § 17, N. 5: for the *Gnomic* Aorist, see § 30, 1: for the Aorist and Imperfect with ἄν, in Protasis and Apodosis, see § 49, 2; to denote a customary action, § 30, 2: for the *Iterative* Aorist in -σκον or -σκόμην, see § 30, 2, Notes.

B. Aorist in the Dependent Moods.

REMARK. The Aorist of the dependent moods is distinguished from the Present in the manner explained in the Remark before § 12.

§ 20. The Aorist Subjunctive denotes a *single* or *momentary* action, the time of which is determined by the rules that apply to the time of the Present Subjunctive, § 12, (a), (b), and (c):—

That is, in clauses denoting a *purpose* or *object*, after ἵνα, μή, &c., it refers to time *future* relatively to the leading Verb: in *general* suppositions (both after εἰάν and after Relatives) depending on Verbs expressing *general truths*, it refers to any case conceived as possible at *any moment* in the present or future; while in other Hypothetical clauses it refers to the *future*. In independent sentences it refers only to the *future*. E. g.

Δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ, *I fear lest we may forget the road home.* XEN. AN. III, 2, 25.

Διανοεῖται τὴν γέφυραν λύσαι, ὡς μὴ διαβῆτε ἀλλ' ἀποληφθῆτε, *he intends to destroy the bridge, that you may not pass over; but be caught.* Id. II, 4, 17.

*Ἦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death comes near (the moment that death comes near), no one wants to die.* EUR. Alc. 671.

ρωσαν τὴν χρείαν, if they have been disappointed in anything, they always supply the deficiency, &c. THUC. I, 70. (See § 30, 1.)

Οὐχὶ παύσομαι, πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων, I will not cease before I have (shall have) made you master of your children. SOPH. O. C. 1040.

Μὴ στέναζε πρὶν μᾶθης, do not groan until you have heard. SOPH. Phil. 917.

NOTE 2. The use of the Aorist Subjunctive mentioned in Note 1 must not be confounded with that of the Perfect Subjunctive, although we often translate both by the same tense in English. With the Perfect, the idea of an action *completed* at the time referred to is expressed by the tense of the Verb, without aid from any particle or from the context; with the Aorist, the idea of relative past time comes *only* from the particle or the context. E. g.

*Ὁν μὲν ἂν ἴδῃ ἀγῶτα (ὁ κύων), χαλεπαίνει· ἂν δ' ἂν γνώριμον (ἴδῃ), ἀσπάζεται, κἂν μηδὲν πρόποτε ὑπ' αὐτοῦ ἀγαθὸν πεπρόνη, even if he has hitherto received no kindness from him. PLAT. Rep. II, 376 A. Compare this with εἰ ἀγαθὸν τι πάθῃ ὑπό τινος, ἀσπάζεται, if he ever receives any kindness from any one, he always fawns upon him; and ἐπειδὴν ἀγαθὸν τι πάθῃ, ἀσπάζεται, after he has received any kindness, he always fawns upon him.

NOTE 3. The principle stated in § 12, N. 2, for the Present Subjunctive in Indirect Quotations (when it was used in the direct discourse), applies equally well to the Aorist.

§ 21. 1. The Aorist Optative, when it is not in an Indirect Quotation, denotes a *single* or *momentary* action, the time of which is determined by the rules that apply to the time of the Present Optative, § 13, 1, (a), (b), and (c):—

That is, in clauses denoting a *purpose* or *object*, after *ἵνα*, *μή*, &c., it refers to time *future* relatively to the leading Verb: in *general* suppositions (both after *εἰ* and after Relatives) depending on Verbs of past time expressing *general truths*, it refers to any case conceived as possible at any moment of past time;

while in other hypothetical clauses it refers to the *future* (only more vaguely than the Subjunctive). In independent sentences it refers only to the *future*.
E. g.

Φίλιππος ἐν φόβῳ ἦν μὴ ἐκφύγοι τὰ πράγματα αὐτόν, *Philip was in fear lest the control of affairs might escape him.* DEM. Cor. 236, 19.

Ὅτε ἕξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείη πρὸς ἄλλους ἄρχοντας ἀπείναι, πολλοὶ αὐτὸν ἀπέλειπον, *but when they were come out of danger and it was in their power (Present) to go to other commanders, (in all such cases) many left him.* XEN. An. II, 6, 12.

οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους, *not even if all the Persians should come, should we surpass the enemy in numbers.* XEN. Cyr. II, 1, 8.

Εἰ ἔλθοι, πάντ' ἂν ἴδοι, *if he should go, he would see all.* Εἰ ἔλθοι, πάνθ' ἑώρα, *whenever he went, he (always) saw all.*

*Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, *nothing could be done, &c.* XEN. An. III, 1, 38.

Οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς, *I do not know what use any one could make of them.* XEN. An. III, 1, 40.

Εἴθε σὺ τοιοῦτος ὦν φίλος ἡμῖν γένοιο, *may you become a friend to us.* XEN. Hell. IV, 1, 38.

Μὴ γένοιτο, *may it not happen.*

See other examples under the rules in Chapter IV.

NOTE. When the Aorist Optative depends upon *ἐπειδὴ* or *ἐπεὶ*, *after that*, it is referred by the meaning of the particle to a moment of time preceding that of the leading Verb, like the Aorist Subjunctive in § 20, N. 1, so that *ἐπειδὴ ἴδοι, ἀπήρχето* means *after he had seen, he (always) went away*. As, however, both Verbs usually refer to past time, this principle is of much less importance in translation here than in the case of the Aorist Subjunctive: when it affects the translation at all, it gives the Aorist the force of a Pluperfect. So after *ἕως*, *until*, and in the other cases mentioned in § 20, N. 1. E. g.

Οὓς μὲν ἴδοι εὐτάκτως ἴοντας, τίνες τε εἶεν ἡρώτα, καὶ ἐπεὶ πύθοιτο, ἐπήγει, *he asked any whom he saw marching in good order,*

who they were; and after he had ascertained, he praised them. XEN. Cyr. V, 3, 55.

Περιεμόμεν ἑκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμοτήριον· ἐπειδὴ δ' ἀνοιχθεῖν, εἰσηίμεν παρὰ τὸν Σωκράτη, we waited each morning until the prison was opened (or had been opened); and after it was opened, we went in to Socrates. PLAT. Phaed. 59 D.

Οὐδαμῶθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, before they had placed breakfast before them. XEN. An. IV, 5, 30.

See § 21, 2, Note.

2. From the general rule for Indirect Quotations and Questions (§ 13, 2) we derive the following special rules:—

(a.) First, the Aorist Optative in Indirect Quotations, representing an Aorist *Indicative* in the leading clause of the direct discourse, denotes a *momentary* or *single* action, which is *past* with reference to that of the leading Verb. E. g.

*Ἐλεξαν ὅτι πέμψειε σφᾶς ὁ βασιλεὺς, they said that the king had sent them (i. e. they said ἔπεμψεν ἡμᾶς ὁ βασιλεὺς). XEN. Cyr. II, 4, 7.

Τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, then it became known that the barbarians had sent the man. XEN. An. II, 4, 22.

*Ἐτόλμα λέγειν ὡς πολλὰ τῶν ἐμῶν λάβοιεν, he dared to say that they had taken much of my property. DEM. Aph. I, 828, 25.

*Ἡρώτων αὐτὸν εἰ ἀναπλεύσειεν, I asked him whether he had set sail (i. e. I asked him the question, ἀνέπλευσας;). DEM. Polycl. 1223, 21.

(b.) Secondly, the Aorist Optative in Indirect Questions, representing an Aorist Subjunctive used in a *question of doubt* (§ 88) in the direct discourse, denotes a momentary or single action which is *future* with reference to the leading Verb. E. g.

Οἱ Ἐπιδάμμοι τὸν θεὸν ἐπήροντο εἰ παραδοίεν Κορινθίους τῆν

πόλι, *they asked whether they should deliver up their city to the Corinthians (i. e. they asked the question, παραδῶμεν τὴν πόλιν; shall we deliver up our city?)*. THUC. I, 25.

Ἐσκόπου ὅπως κάλλιστ' ἐνέγκαιμ' αὐτόν, *I looked to see how I could best endure him (i. e. I asked, πῶς ἐνέγκω αὐτόν; how can I endure him?)*. EUR. Hipp. 393.

Διεσιώπησε σκοπῶν ὃ τι ἀποκρίναιτο, *he continued silent, thinking what he should answer (i. e. thinking, τί ἀποκρίνωμαι;)*. XEN. Mem. IV, 2, 10.

Πρόθυμοι ἦσαν ἐπιχειρεῖν, εἴ πως ἔλοιεν αὐτάς, *they were eager to try whether they could take them in any way*. HDT. VIII, 6.

(c.) Thirdly, the Aorist Optative in Indirect Quotations, representing an Aorist Indicative or Subjunctive or another Aorist Optative in a dependent clause of the direct discourse, denotes the same time (relatively to the leading Verb) which the original form denoted in the direct discourse. (See § 74.) E. g.

Τισσαφέρνης ὄμοσεν Ἀγησιλάῳ, εἰ σπεύσειαιτο ἕως ἔλθοιεν οὐς πέμψειε πρὸς βασιλεῖα ἀγγέλους, διαπράξεσθαι αὐτῷ, κ. τ. λ. *Tissaphernes swore to Agesilaus, that if he would make a truce until the messengers should return whom he should send to the king, he would accomplish for him, &c.* (The oath had the form, εἰ σπεύσειαι ἕως ἂν ἔλθωσιν οὐς ἂν πέμψω, . . . διαπράξομαι σοι.) XEN. Ages. I, 10.

Γεωμετρίαν μέχρι τούτου ἔφη δεῖν μανθάνειν, ἕως ἰκανός τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι, κ. τ. λ. (The words of Socrates were, δεῖ μανθάνειν, ἕως ἂν . . . γένηται, εἰ δεήσει, κ. τ. λ.) XEN. Mem. IV, 7, 2.

Κύρος ὑπέσχετο τοῖς φυγάσιν, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε, *Cyrus promised the exiles, in case he should have accomplished the objects of his expedition, not to stop until he had restored them to their homes*. XEN. An. I, 2, 2.

Καὶ εἰ σφίσι (τοῦτο) προσγένοιτο, ἐνόμιζον ἅπασαν ἂν ἔχουν Πελοπόννησον, *and they believed that, if this should be added to their territory, they should easily have the whole Peloponnesus*. (Their belief was εἰ προσγένοιτο, ἅπασαν ἂν ἔχομεν.) THUC. V, 32.

Εἶχε γὰρ λέγειν ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἔβελήσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν οὐδὲ θῦσαι ἔασαιεν αὐτὸν ἐν Αὔλιδι, *for he was able to say, that the Lacedaemonians had made war on them (the Thebans), because they had been unwilling to march against him (the King) with Agesilaus, and had not allowed the latter to sacrifice at Aulis.* (The direct discourse was, διὰ τοῦτο ἐπολέμησαν, ὅτι οὐκ ἔβελήσαν ἐλθεῖν οὐδὲ θῦσαι εἴασαν αὐτόν.) XEN. Hell. VII, 1, 34.

The Aorist *Indicative* is, however, generally retained in most dependent clauses of Indirect Quotations : see § 74, 2.

NOTE 1. It will be seen by a comparison of the examples under (a) and (b), as in § 13, 2, Note 1, that an ambiguity may sometimes arise from uncertainty whether the Aorist Optative stands for the Aorist Indicative, or for the Aorist Subjunctive in a question of doubt. Thus, ἠγνόουν ὅτι ποιήσειαν might mean, *they knew not what they had done* (the Optative representing τί ἐποίησαμεν; *what did we do?*), or *they knew not what they should do* (the Optative representing τί ποιήσωμεν; *what shall we do?*). The context must decide in each case; but in most cases the former construction is intended. See § 13, 2, N. 1. (For the manner of avoiding a similar ambiguity, see § 74, 2.)

NOTE 2. When the Aorist Optative, in a dependent clause of an Indirect Quotation, represents an Aorist Subjunctive of the direct discourse (used as in § 20, N. 1), which would have been translated by a Future Perfect or a Perfect in English, that is, by *shall have* or *have*, the Optative is to be translated (to suit the same idiom) by the same tenses transferred to the *past*, that is, by *should have* or *had*. Thus, in the third example under § 21, 2, (c), εἰ καταπράξειεν and πρὶν καταγάγοι stand for ἐὰν καταπράξω, *if I shall have accomplished*, and πρὶν ἂν καταγάγω, *until I have restored*; they may therefore be translated by *should have* or *had* after the past tense ὑπέσχετο. So ἐνόμιζεν ὅσα προλάβοι πρὸ τοῦ τοῦς ὄρκους ἀποδοῦναι, πάντα ταῦτα βεβαίως ἔξειν, *he believed that he should hold securely as many things as he should have (had) seized upon before taking the oaths.* DEM. Cor. 234, 4. (Here the direct discourse would be ὅσα ἂν προλάβω.)

§ 22. The Aorist Imperative refers to a momentary or single action in *future* time, like the Aorist Subjunctive in exhortations; as *εἰπέ μοι*, *tell me*; *δότε μοι τούτο*, *give me this*.

§ 23. The Aorist Infinitive has *two* distinct uses, corresponding to the first two uses of the Present Infinitive (§ 15):—

1. First, in its *ordinary* use, either with or without the Article, (whenever it is not in an Indirect Quotation,) it denotes a momentary or single action *without regard to time*, unless its time is especially defined by the context. E. g.

Πόλεός ἐστι θάνατος ἀνάστατον γενέσθαι, *it is death for a city to be laid waste*. LYCURG. in Leocr. p. 155, 35. § 61.

*Ὡσπερ τῶν ἀνδρῶν τοῖς καλοῖς ἀγαθοῖς αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχρῶς, οὕτω καὶ τῶν πόλεων ταῖς ὑπερεχούσαις λυσιτελεῖν (ἡγοῦντο) ἐξ ἀνθρώπων ἀφανισθῆναι μᾶλλον ἢ δούλαις ὀφθῆναι γενομέναις, *as it is preferable for honorable men to die (Aor.) nobly rather than to continue living (Pres.) in disgrace, so also they thought that it was better (Pres.) for the pre-eminent among states to be (at once) made to disappear from the earth, than to be (once) seen to have fallen into slavery*. ISOC. Paneg. p. 60 C. § 95.

Πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις, δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλύσαι, *asking them not to allow them to be destroyed, but to bring about a reconciliation . . . and to put an end to the war*. THUC. I, 24.

Τὸ γὰρ γινῶναι ἐπιστήμην που λαβεῖν ἐστίν, *to learn is to acquire knowledge*. PLAT. Theaet. 209 E.

Πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν, *we all try most of all to avoid leaving them behind*. XEN. Mem. II, 2, 3.

Οὐ γὰρ τὸ μὴ λαβεῖν τάγαθὰ οὕτω γε χαλεπὸν ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν. XEN. Cyr. VII, 5, 82.

Τοῦ πιεῖν ἐπιθυμία, *the desire of obtaining drink.* THUC. VII, 84.

Κελεύει αὐτὸν ἐλθεῖν, *he commands him to go.* Ἐκέλευσεν αὐτὸν ἐλθεῖν, *he commanded him to go.* Κελεύσει αὐτὸν ἐλθεῖν, *he will command him to go.*

Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, τοὺς αἰχμαλώτους ἐλύσατο, *besides receiving nothing from the embassy, he ransomed the captives.* DEM. F. L. 412, 21.

For other examples see Chapter V.

REMARK. The Remark which follows § 15, 1 applies also to the Aorist Infinitive.

NOTE 1. The Infinitive in this its ordinary use has no more reference to time than any verbal Noun, and the distinction of tense disappears, the Aorist differing from the Present only by expressing a *momentary* or *single* action. (See § 15, 1, N. 1.)

But when the Infinitive is preceded by the Article, and *at the same time* has a subject of its own expressed, its verbal force reappears, and with it the distinction of tense; so that here the Aorist refers to time *past*, relatively to the leading Verb, as the Present refers to time *present* (§ 15, 1, N. 1), and the Perfect to a *completed* action (§ 18, 3). (An exception occurs even here, when this Infinitive is used to denote a *purpose*, either with or without a Preposition, or after a Verb like ἐπιμελοῦμαι; as the very nature of such an expression gives it a *future* signification.) E. g.

Τὸ μηδεμίαν τῶν πόλεων ἀλῶναι πολιορκία, ἀλλ' ἐκ τοῦ σπείσασθαι πάντας ἄρδην ἀπολέσθαι, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας αὐτοὺς ταῦτα παθεῖν, *the fact that no one of the cities was taken by siege, but that all were utterly destroyed on account of making the truce, is the strongest proof that they suffered these things because they were persuaded by these men.* DEM. F. L. 360, 10. (Here ἀλῶναι, ἀπολέσθαι, and παθεῖν refer to the past; while σπείσασθαι, not having a subject expressed, follows § 23, 1, and means merely *the making of the truce*, unless we understand αὐτοὺς as its subject, and translate *because they had made the truce*.) So, in the last example under § 23, 1, we may understand αὐτὸν as the

subject of λαβεῖν, and translate *besides the fact that he received nothing.*)

Τίσιν οὖν κινδυνεύσαιτ' ἄν, εἴ τι γένοιτο; Τῷ τὸν Ἑλλάσποντον ἀλλοτριωθῆναι, τῷ Μεγάρων καὶ τῆς Εὐβοίας τὸν πολεμοῦνθ' ὑμῖν γενέσθαι κύριον, τῷ Πελοποννησίου τὰκείνου φρονῆσαι, *your danger would lie in the fact, that the Hellespont had become alienated, &c.* DEM. Phil. III, 115, 13.

(Aor. Inf. denoting a *purpose.*) Τὰς αἰτίας προῦγραψα, τοῦ μή τινα ζητῆσαι ποτε ἐξ ὅτου τοσοῦτος πόλεμος κατέστη, *that no one may ever ask the reason, why, &c.* THUC. I, 23. Cf. DEM. Cor. 295, 13; EUR. Orest. 1529.

NOTE 2. Χράω, ἀναιρέω, θεσπίζω, and other Verbs signifying *to give an oracular response*, are sometimes followed by the Aorist (as well as by the Present) Infinitive, which expresses the *command, advice, or warning* given by the oracle. These Verbs here simply take the ordinary construction of Verbs of *commanding* and *advising*. E. g.

Χρωμένω δὲ τῷ Κύλῳ ἀνεῖλεν ὁ θεός, ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν, *that he should seize.* THUC. I, 126.

Ἐκέχρητο γὰρ τοῖσι Σπαρτιήτησι, ἡ Λακεδαίμονα ἀνάστατον γενέσθαι; ἡ τὸν βασιλέα σφέν ἀπολέσθαι. HD. VII, 220.

Ἐθέσπισε κομίσαι . . . καὶ εἰσιδεῖν. EUR. Iph. Taur. 1014.

So Ἐεπέε οἱ . . . νόσφ' ὑπ' ἀργαλή φθίσθαι . . . ἡ ὑπὸ Τρώεσσι δαμῆναι, *the diviner told him that he must either die by painful disease at home, or perish at the hands of the Trojans.* II. XIII, 667.

For the Present see § 15, 1, N. 2.

NOTE 3. The Present of αἰτιός εἰμι, *I am the cause*, is often used with reference to the past, where logically a past tense should be used; as αἰτιός ἐστι τούτῳ θανεῖν, *he is the cause of his death*, instead of αἰτιός ἦν τούτῳ θανεῖν, *he was the cause of his death*. This often gives an ordinary Aorist Infinitive after this form the appearance of a Verb of past time, like the Aorist Infinitive in Note 1 and in Indirect Quotations. This will be explained in each case by mentally substituting a past tense for the Present. E. g.

Αἴτιοι οὖν εἰσι καὶ ὑμῖν πολλῶν ἤδη ψευσθῆναι καὶ δὴ ἀδίκως γέ τινες ἀπολέσθαι, *they are the cause why many were deceived*

and some even perished (i. e. they caused many to be deceived and some even to perish). LYS. de Arist. Bon. 156, 28. § 51.

Τεθᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν. SOPH. Ant. 1173.

*Ἡ μοι μητρὶ μὲν θανεῖν μόνῃ μεταίτιος. SOPH. Trach. 1233.

For the construction of the Infinitive see § 93, 1.

2. Secondly, the Aorist Infinitive in Indirect Quotations is used to represent an Aorist Indicative of the direct discourse, and therefore denotes a momentary or single action, which is *past* relatively to the leading Verb, that is, *relatively past*. E. g.

Φησὶν τοῦτο ποιῆσαι, *he says that he did this* (i. e. *he says τοῦτο ἐποίησα*). *Ἐφῆ τοῦτο ποιῆσαι, *he said that he had done this* (i. e. *he said τοῦτο ἐποίησα*). Φήσει τοῦτο ποιῆσαι, *he will say that he did this* (i. e. *he will say τοῦτο ἐποίησα*).

*Ὁ Κῦρος λέγεται γενέσθαι Καμβύσῳ, *Cyrus is said to have been the son of Cambyses*. XEN. Cyr. I, 2, 1.

Παλαιότατοι λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι, *they are said to have dwelt*. THUC. VI, 2.

*Ἦσαν ὑποπτοὶ αὐτοῖς μὴ προθύμως σφίσι πέμψαι ἃ ἔπεμψαν, *they were suspected of not having sent them with alacrity what they did send*. THUC. VI, 75.

NOTE 1. The principle stated in § 15, 2, N. 1, will decide in doubtful cases whether the Infinitive stands in Indirect Quotation or in the construction of § 23, 1.

NOTE 2. Verbs and expressions signifying *to hope, to promise*, and the like, after which the Infinitive in Indirect Quotations would naturally be in the Future (by § 15, 2, N. 1, and § 27, N. 3) as representing a Future Indicative of the direct discourse, sometimes take the Aorist (as well as the Present) Infinitive. (See § 15, 2, N. 2.) This use of the Infinitive resembles its ordinary construction when it is not in Indirect Quotations; but the Present and Aorist are much less common than the regular Future. E. g.

*Ἐλέπετο κῦδος ἀρέσθαι, *he was hoping to obtain glory*. II. XII, 407.

Πάλιν ἔμολ' ἃ πάρος οὔποτε διὰ φρενὸς ἤλπισεν παθεῖν γὰς ἀναξ.
EUR. Herc. F. 746.

Εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον ἤλπιζον ῥαδίως χειρῶ-
σασθαι, *they hoped to subdue Rhegium.* THUC. IV, 24.

Οὐδ' ἂν ἐλπίς ἦν αὐτὰ βελτίω γενέσθαι, *there would not be even
a hope of their becoming better.* DEM. Phil. I, 40, 18.

Ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολῆς τυχεῖν ἐπὶ τὸ
βέλτιον εἰκὸς ἔστιν, ἐκ δὲ τοῦ παντάσῃ γενέσθαι ἀνάστατον καὶ τῶν
κοινῶν ἐλπίδων στερηθῆναι. LYCURG. in Leocr. p. 155, 30.
§ 60. Cf. below, ἐλπίς ἐκ τοῦ κακῶς πράξει μεταπεσεῖν.

Ἵποσχόμενος μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγει
οἴκαδε, *having promised not to stop until he had restored them to
their homes.* XEN. An. I, 2, 2.

Ἵπέσχετό μοι βουλεύσασθαι. Id. II, 3, 20.

Ἦπειδῆσαν ἀποκτεῖναι πάντας τοὺς ἐν τῇ οἰκίᾳ. XEN. Hell.
V, 4, 7.

NOTE 3. In all the cases which belong under Note 2, the lead-
ing Verb by its own signification refers to the future, so that the
expression is seldom ambiguous: thus ἰπέσχετο ποιῆσαι can never
mean anything but *he promised to do*, although the Aorist Infi-
nitive appears to represent a Future Indicative of the direct dis-
course, contrary to § 15, 2, N. 1. The case is different, however,
when the Aorist Infinitive follows Verbs whose signification has no
reference to the future, like νομίζω, οἶομαι, or even φημί, and still
appears to represent a Future Indicative; e. g. where in ARISTOPH.
Nub. 1141, δικάσασθαι φασί μοι is said to mean, *they say they will
bring an action against me*, while just below, vs. 1180, θήσειν τὰ
πρυτανεῖά φασι μοι means, *they say they will deposit the Prytaneia*.
Still, unless we decide to correct a large number of passages,
against the authority of the Mss. (which is actually done by many
critics, especially Madvig), we must admit even this anomalous
construction, although it is to be considered as strictly exceptional,
and is, moreover, very rare in comparison with the regular one
with the Future or the Aorist with ἄν.

Its explanation, if it is allowed, seems to be, that, where the Ao-
rist was used, the Infinitive was considered as a mere verbal Noun,
δικάσασθαί φασι meaning *they speak of bringing a suit*, while δι-
κάσειν φασι would mean *they say that they will bring a suit*:
the Infinitive in the former case belongs under § 23, 1, and is
merely the indefinite Aorist as the object of the Verb, while in the

latter case it belongs under § 23, 2, and stands regularly in an Indirect Quotation. E. g.

Φάτο γὰρ τίσασθαι ἀλείτας, *for he said that he should punish the offenders.* Od. XX, 121. (In II. III, 28, we have in most Mss. and editions φάτο γὰρ τίσεισθαι ἀλείτην, in precisely the same sense. Cf. II. III, 366.)

Καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίην (sc. ἀπεκρίνατο)· παρέσεισθαι γὰρ καὶ αὐτὸς καὶ ἄλλους ἄξειν, *and (he answered) that Apries should not blame him; for he would not only be present himself, but would bring others.* Hdt. II, 162. (Notice the strange transition from the Aorist (?) to the two Futures.)

Φησὶν οὐδὲ τὴν Διὸς Ἔριν πέδῳ σκίψασαν ἐμποδῶν σχεθεῖν. AESCH. Sept. 429.

Οἶμαι γὰρ νῦν ἰκετεῦσαι τάδε, *I think of imploring.* EUR. Iph. Aul. 462. (Here Hermann reads ἰκετεύσειν, by conjecture.)

Ἐνόμισαν ἐπιθέμενοι βράδιως κρατῆσαι, *they thought they should gain the victory.* THUC. II, 3.

Νομίζω, ἦν ἱππεὺς γένωμαι, ἄνθρωπος πτηνὸς γενέσθαι. XEN. Cyr. IV, 3, 15.

Τούτο δὲ οἰεταὶ οἱ μάλιστα γενέσθαι, εἰ σοὶ συγγένοιτο, *and he thinks that this would be most likely to happen to him if he should join himself with you.* PLAT. Prot. 316 C. (Here we should expect ἂν γενέσθαι, to correspond to the Optative in the Protasis.)

NOTE 4. Even Verbs of *saying*, as λέγω or εἶπον, when they signify *to command*, can be followed by the Aorist (as well as the Present) Infinitive referring (in its ordinary sense) to the future, on the principle of § 15, 2, N. 3. E. g.

ᾧ φίλοι, ἤδη μὲν κεν ἐγὼν εἶποιμι καὶ ἄμμιν μνηστήρων ἐς ὄμιλον ἀκοντίσαι, *now I will command you to join me in hurling, &c.* Od. XXII, 262.

§ 24. The Aorist Participle regularly refers to a momentary or single action, which is *past* with reference to the time of the leading Verb. E. g.

Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they went away.*

Οὐ πολλοὶ φαίνονται ξυνελεθόντες, *not many appear to have come together.* THUC. I, 10.

Βοιωτοὶ οἱ ἐξ Ἄρνης ἀναστάντες τὴν Βοιωτίαν ἔκισαν, *Bœotians who had been driven from Arne settled Bœotia.* THUC. I, 12.

*Αφίκετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος τούτου, . . . καταπλεῖν, *the Cephallenians having determined to sail in, although this man opposed it.* DEM. in Zenoth. 886, 1. (Here γνόντων denotes time *past* relatively to ἀφίκετο, and ἀντιπράττοντος time *present* relatively to γνόντων, which is its leading Verb. See § 16, 1.)

NOTE 1. The Aorist Participle is sometimes joined with a Verb of past time, to denote that *by which* the action of the Verb is performed, or that *in which* it consists: here it does not denote time past with reference to the leading Verb, but rather coincides with it in time. This is the regular meaning of the Participle with Verbs like λανθάνω, φθάνω, &c., in connection with which the Participle contains the leading idea of the expression (§ 112); also with περιοράω (περιεῖδον), *to allow*. Thus ἔλαβον ἀπελθόντες means *they went away secretly*; οὐκ ἔφθησαν ἀπελθόντες, *no sooner were they gone*; περιεῖδον διαφθαρέντα αὐτόν, *they allowed him to be ruined.* E. g.

*Ἐφθη ὀρεξάμενος, *he aimed a blow first.* II. XVI, 322.

Ἐδ' γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me.* PLAT. Phaed. 60 C.

*Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα, *everything took fire and was consumed before she knew it.* THUC. IV, 133.

Οὐ γὰρ ἔφθη μοι συμβᾶσα ἡ ἀτυχία, καὶ ἐπεχείρησαν, *for no sooner did this misfortune come upon me, than they undertook, &c.* DEM. Eubul. 1319, 8.

*Ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες (sc. ἡγούνται), *they think they have chanced to accomplish only a little in comparison with their expectations.* THUC. I, 70.

NOTE 2. In the cases included in Note 1, the Aorist Participle is always *absolutely* (though not *relatively*) past, and the construction may be explained by the fact that the Participle is the leading word in the sentence, as regards the sense. This, however, gave rise to another still more remarkable usage: the Verbs λανθάνω, φθάνω, &c., with περιοράω (rarely ἐφοράω), may take an Aorist Participle in the

same sense, when they are in the Aorist of the dependent moods (even referring to the future), or in the Future Indicative. This is very rare with other Verbs than those mentioned; yet a few instances occur. E. g.

‘Οππότερός κε φθῆσιν ὄρεξάμενος χροῖα καλόν, *whichever shall first hit, &c.* II. XXIII, 805.

Μὴ περιίδητε ἡμᾶς διαφθαρέντας. ΗΡΤ. IV, 118.

Βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθών. ΧΕΝ. ΑΝ. I, 3, 17.

Τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες. ΙΔ. VII, 3, 43.

Ὁὐ μὴ σ’ ἐγὼ περιόψομαι ἀπελθόντα, *I will not let you go.* ARIST. RAN. 509.

Εὐλαβεῖσθαι παρακελεύσεσθε ἀλλήλοις, μὴ πέρα τοῦ δέοντος σοφώτεροι γενόμενοι λήσετε διαφθαρέντες, *lest, having become wiser than is proper, you shall become corrupted without its being perceived.* PLAT. GORG. 487 D. (Here γενόμενοι is an ordinary Aorist, past with reference to the phrase λήσετε διαφθαρέντες.)

Νῦν τις ἰμῶν εὐ ποιήσας φανήτω τὸν βασιλέος οἶκον. ΗΔΤ. VI, 9.

Ὁὐδὲ δις ἀποθανόντες δίκην δοῦναι δύναντ’ ἄν, *not even by being twice put to death could they be properly punished.* LYS. ERAT. p. 123, 36. § 37.

REMARK. All these Verbs can take a Present Participle to denote a continued action or state, which however forms no exception to § 16, 1. E. g.

Ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες. PLAT. CRIT. 49 B.

NOTE 3. In such passages as ὠμολόγησαν τοῖς Ἀθηναίοις τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξάμενοι, THUC. I, 108, the Aorist Participle is not to be explained by the principle just stated (Note 1); but it is used in its ordinary sense, being past with reference to the time of the *beginning* of the peace to which ὠμολόγησαν refers. The meaning is, *they obtained terms of peace, on condition that they should first (i. e. before the peace began) tear down their walls, &c.* (Such passages are THUC. I, 101, 108, 115, 117. See Krüger's Note on I, 108, and Madvig's *Bemerkungen*, p. 46.)

NOTE 4. For the use of the Aorist Infinitive and Participle with ἄν, see § 41.

For the Aorist Participle with ἔχω, as a circumlocution for the Perfect, as θαυμάσας ἔχω, see § 112, N. 7.

For the rare use of the Aorist Participle with ἔσομαι as a circumlocution for the Future Perfect, see § 29, N. 4.

FUTURE.

§ 25. 1. The Future denotes that an action will take place in time to come; as γράψω, *I shall write*, or *I shall be writing*.

NOTE 1. The action of the Future is sometimes continued, and sometimes momentary: thus ἔξω may mean either *I shall have*, or *I shall obtain*; ἄρξω, *I shall rule*, or *I shall obtain power*. E. g.

Πραγματεύονται ὅπως ἄρξουσιν, *they take trouble to gain power*. XEN. Rep. Laced. XIV, 5.

Διαιρετέον οἵτινες ἄρξουσιν τε καὶ ἄρξονται, *we must distinguish between those who are to rule and those who are to be ruled*. PLAT. Rep. III, 412 B.

NOTE 2. The Future is sometimes used in a *gnomic* sense, to denote that something will *always* happen when an occasion offers. E. g.

Ἄνθρωπος φεύγων καὶ πάλιν μαχήσεται. "*The man who fights and runs away, [will] live to fight another day.*" MENAND. Monost. No. 45. (See § 80.)

NOTE 3. The Future is sometimes used to express a *general truth*, which will hereafter be proved or recognized. This is analogous to the use of the Imperfect, § 11, N. 6. E. g.

Φιλόσοφος ἡμῖν τὴν φύσιν ἔσται ὁ μέλλων καλὸς καγαθὸς ἔσθαι φύλαξ πόλεως, *he will prove to be a philosopher*. PLAT. Rep. II, 376 C.

Cf. VERG. Bucol. III, 104: Et eris mihi magnus Apollo.

NOTE 4. The Future is sometimes used in *questions of doubt* like the Subjunctive (§ 88), often with an implied exhortation. E. g.

Τί δὴτα δρῶμεν; μητέρ' ἢ φονεύσομεν; *what can we do? shall we kill our mother?* EUR. El. 967.

Ποῖ τις τρέψεται; *whither shall one turn?*

Δέξεσθε, ἢ ἀπίωμεν; *will you receive him, or shall we go away?*

PLAT. Symp. 212 E.

Εἴτ' ἐγὼ σου φείσομαι; ARIST. Acharn. 312.

Τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας τούτους παραδέξομεθα; *what then shall we do? Are we to receive all these into the state?* PLAT. Rep. III, 397 D.

NOTE 5. (a.) The second and third persons of the Future may express a concession, permission, or obligation, being often a mild form of imperative. E. g.

Πρὸς ταῦτα πρῶξις οἷον ἂν θέλῃς, *you may act as you please.* SOPH. O. C. 956.

Χεῖρὶ δ' οὐ ψεύσεις ποτέ. EUR. Med. 1320.

Τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγήσουσι καὶ ἀγρυπνήσουσιν; *if they are to be obliged to suffer hunger and thirst, &c.* XEN. Mem. II, 1, 17.

(b.) Especially, the second person of the Future in interrogations with οὐ expresses an urgent command or entreaty. E. g.

Οὐχ ἔλξετ', οὐ παιήσετ', οὐκ ἀρήξετε; ARIST. Lysist. 459.

Οὐκ ἀφήσεις; *will you not let her go? (i. e. let her go!)* SOPH. O. C. 834.

NOTE 6. In the question τί λέξεις; *what dost thou mean to say?* often found in the Tragedians, the Future seems to have the force of a Present. E. g.

*ὦμοι, τί λέξεις; ἢ γὰρ ἐγγύς ἐστί μου; EUR. Hec. 1124.

NOTE 7. For the Future Indicative and Infinitive with *ἄν* in the early poets, see § 37, 2.

For the Future Indicative in Relative clauses, expressing a purpose, see § 65.

For the Future Indicative (as well as the Subjunctive) after οὐ μή, see § 89.

2. A Periphrastic Future may be formed by μέλλω and the Present or Future (seldom the Aorist) Infinitive. E. g.

Μέλλει τοῦτο πράττειν (or πράξειν), *he is about to do this, or it is to be expected that he will do this.*

Μέλλω ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγονε. PLAT. Apol. 21 B.

Δέήσει τοῦ τοιούτου τινὸς ἀεὶ ἐπιστάτου, εἰ μέλλει ἡ πολιτεία σώζεσθαι, *if the constitution is to be preserved.* PLAT. Rep. III, 412 A.

NOTE 1. It is often difficult to define the difference between the Present and Future Infinitive after μέλλω; but generally the Future expresses a more remote intention or possibility (making a *double* Future), while the Present implies greater probability of the *immediate* accomplishment of the action. Still, they were often used indiscriminately.

NOTE 2. The Imperfect (seldom the Aorist) of μέλλω is used to express a *past* intention or possibility. E. g.

Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς εἰαίρους
 ἔδμεναι ἐν σπῆι γλαφυρῶ κρατερῆφι βίηφιν,
you surely were not intending to eat, &c. Od. IX, 475.

§ 26. The Future Optative in classic Greek is used only in Indirect Quotations after secondary tenses, to represent either an independent or a dependent Future Indicative of the direct discourse. Even here, the Future Indicative is very often retained in the Indirect Quotation. (See § 69.) E. g.

Ἵππειδὸν τᾶλλα ὅτι αὐτὸς τάκει πράξει, ᾗχετο, *having suggested as to what remained, that he would himself attend to the affairs there, he departed.* THUC. I, 90. (Here πράξει represents πράξω of the direct discourse, which might have been expressed by πράξει in the indirect quotation. See, in the same chapter of Thucydides, ἀποκρινάμενοι ὅτι πέμψουσιν, *having replied that they would send, where πέμψοιεν* might have been used.)

Εἰ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῖφ χρήσοιτο. XEN. Cyr. III, 1, 3. (Here the announcement was εἰ τινα λήψομαι, ὡς πολεμῖφ χρήσομαι.)

*Ἐλεγεν ὅτι ἔτοιμος εἴη ἡγείσθαι αὐτοῖς εἰς τὸ Δέλτα, ἔνθα πολλὰ λήψοιεντο. XEN. An. VII, 1, 33.

Αἰρεθέντες ἐφ' ᾧ τε ξυγγράφαι νόμους, καθ' οὐστίνας πολιτεύσονται, *having been chosen for the purpose of making a code of laws, by which they were to govern.* XEN. Hell. II, 3, 11. (Here we have an Indirect Quotation, of which the direct form is found just before (II, 3, 2), ἔδοξε τριάκοντα ἄνδρας εἰλίσθαι, οἱ τοὺς πατρῴους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι.)

REMARK. The term *Indirect Quotation* here, as elsewhere, must be understood to include, not only all cases of ordinary *Oratio Obliqua*, introduced by *ὅτι* or *ὡς* or by the Accusative and the Infinitive, after Verbs of *saying* and *thinking*, but also all dependent clauses, in *any sentence*, which indirectly express the thoughts of any other person than the writer or speaker, or even former thoughts of the speaker himself. (See Chap. IV, Section IV.) On this principle we must explain the Future Optative in the last example above, which corresponds to a Future Indicative *πολιτεύσουσι* in the direct discourse, although the Verb *ξυγγράφαι*, on which it *here* depends, is not in Indirect Quotation. (See § 77.)

NOTE 1. The Future Optative is sometimes used in Final and Object clauses after secondary tenses, but only with *ὅπως* or *ὅπως μὴ* after Verbs of *striving*, &c., and with *μή* (sometimes *ὅπως μή*) after Verbs of *fearing*. As these clauses express the purpose or fear of some *person*, they are Indirect Quotations according to the Remark above. (See § 44, 2.)

(a.) The most common case of the Future Optative in Final and Object clauses is with *ὅπως* or *ὅπως μὴ* after secondary tenses of Verbs signifying *to strive*, *to take care*, and the like, the Future Indicative in this case being the most common form in the construction after primary tenses, which here corresponds to the direct discourse. Thus, if any one ever said or thought, *σκοπῶ ὅπως τοῦτο γενήσεται*, *I am taking care that this shall happen*, we can now say, referring to that thought, *ἐσκόπει ὅπως τοῦτο γενήσοιτο*, *he was taking care that this should happen*, changing the Future Indicative to the Future Optative by § 77. E. g.

Ἐσκόπει ὁ Μενεκλῆς ὅπως μὴ ἔσοιτο ἅπαις, ἀλλ' ἔσοιτο αὐτῷ

ὅστις ζῶντά τε γηροτροφῆσοι καὶ τελευτήσαντα θάψοι αὐτόν, καὶ εἰς τὸν ἔπειτα χρόνον τὰ νομιζόμενα αὐτῷ ποιήσοι. ISÆ. de Menecl. Hered. § 10 (11).

Ἐμχανόμεθα ὅπως μηδεὶς . . . γνώσοιτο, νομοῦσι δὲ πάντες, κ. τ. λ., *we were striving that no one should know, &c., but that all should think, &c.* PLAT. Tim. 18 C. (Here the second Verb, νομοῦσι, is retained in the Future Indicative, while the other, γνώσεται, is changed to the Optative.) See also PLAT. Tim. 18 E.

Μηδὲν οἶον ἄλλο μηχανᾶσθαι, ἢ ὅπως . . . δέξοιντο. PLAT. Rep. IV, 430 A. (See § 15, 3.)

Ἐπεμελείτο δὲ ὅπως μήτε ἄσιτοι μήτε ἄποτοί ποτε ἔσοιντο. XEN. Cyr. VIII, 1, 43.

Other examples are PLAT. Apol. 36 C; XEN. Cyr. VIII, 1, 10, Hell. VII, 5, 3; ISÆ. de Philoct. Hered. p. 59, 41. § 35.

In this construction the Future Indicative is generally retained, even after secondary tenses. See § 45.

(b.) The Future Optative is less common with μή or ὅπως μή after secondary tenses of Verbs of *fearing*, as here the Future Indicative itself is less common after primary tenses. E. g.

Οὐ μόνον περὶ τῆς βασάνου καὶ τῆς δίκης ἐδεδοίκει, ἀλλὰ καὶ περὶ τοῦ γραμματείου, ὅπως μὴ ὑπὸ τοῦ Μενεξένου συλληφθῆσοιτο. ISOC. Trapez. p. 363 B. § 22. (Here the fear was expressed originally by ὅπως μὴ συλληφθήσεται.)

Κατέβαλε τὸ Ἡρακλεωτῶν τεῖχος, οὐ τοῦτο φοβούμενος, μή τινες . . . πορεύσοιντο ἐπὶ τὴν ἐκείνου δύναμιν. XEN. Hell. VI, 4, 27.

Ἄλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσοις. PLAT. Euthyphr. 15 D.

Here the Present or Aorist Optative, corresponding to the same tenses of the Subjunctive after primary tenses, is generally used. See § 46.

(c.) In *pure* Final clauses (§ 44, 1) it would be difficult to find an example of ὅπως with the Future Optative, in which the weight of Mss. authority did not favor some other reading. Such is the case in XEN. Cyr. V, 4, 17, and in DEM. Phaenipp. 1040, 20. Still, there can be little doubt of the

propriety of such a construction, as the Future Indicative with ὅπως was in good use after primary tenses. (§ 44, 1, N. 1.)

As to the simple μή with the Future Optative, after other Verbs than those of *fearing*, the same principle would lead us to consider it impossible, as μή is not found with the Future Indicative after such Verbs. (See § 44, 1, N. 1.) The single example cited for its use is PLAT. Rep. III, 393 E: Ἀγαμέμνων ἠγγρίανεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὐθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσει. (Here there is another reading, ἐπαρκέσειεν, of inferior authority, which is adopted by Bekker.) If the reading ἐπαρκέσει is retained (as it is by most editors), it can be explained only by assuming that Plato had in his mind as the direct discourse μὴ οὐκ ἐπαρκέσει. If ἐντέλλομαι ἀπιέναι μὴ οὐκ ἐπαρκέσει be rejected as an impossible construction, (as it is not found elsewhere,) we must suppose that Plato had in his mind some such expression as ὡς φόβος or κίνδυνος ὦν between ἐλθεῖν and μή, the sense being *commanding him to depart, &c., as there was fear (or danger) lest, &c.* As Plato is here paraphrasing Homer (Il. I, 25–28), and by no means literally, there is no difficulty in this explanation. The Homeric line is,

Μὴ νῦν τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.

The other Final particles, ἵνα and ὡς, which never take the Future Indicative, can of course never take the Future Optative. (See § 44, 1, N. 1.)

NOTE 2. Many authors, especially Thucydides, show a decided preference for the Future Indicative, even in cases where the Future Optative might regularly be used. As the tense was restricted to Indirect Quotations, it was a less common form than the Present and Aorist, and for that reason often avoided even when it was allowed.

§ 27. The Future Infinitive denotes an action

which is future with reference to the leading Verb of the sentence. E. g.

**Ἔσεσθαι φησι, he says that he will be; ἔσεσθαι ἔφη, he said that he would be; ἔσεσθαι φήσεται, he will say that he will be.*

Πολλοὺς γε ἔσεσθαι ἔλεγον τοὺς ἐβελήσοντας, they said that there would be many who would be willing. XEN. Cyr. III, 2, 26.

NOTE 1. The most common use of the Future Infinitive is in Indirect Quotations, after Verbs of *saying, thinking, &c.*, to represent a Future Indicative of the direct discourse. (See the examples above.) As the Present and Aorist Infinitive, when they are not in Indirect Quotation, are generally indefinite in their time, and can therefore refer to the future if the context requires it (§§ 15, 1, and 23, 1), it is seldom necessary to use the Future except in Indirect Quotations, unless emphasis is particularly required.

(a.) Therefore, after Verbs and expressions whose signification refers a dependent Infinitive to the future, but which yet do not introduce an Indirect Quotation (§ 15, 2, N. 1), the Present or Aorist Infinitive (not the Future) is regularly used. See examples under §§ 15, 1 and 23, 1.

(b.) So, when the Infinitive follows *ὥστε* and other particles which refer it to the future, or is used to denote a *purpose* without any particle (§ 97), and when it is used as a Noun with the Article, it is generally in the Present or Aorist, unless it is intended to make the reference to the future especially emphatic. See examples in Chapter V.

See below, Note 2.

NOTE 2. (a.) On the other hand, when it was desired to make the reference to the future, in the cases mentioned in Note 1, especially prominent, the Future Infinitive could be used, contrary to the general principle. Thus we sometimes find the Future Infinitive after Verbs and expressions signifying *to wish, to be unwilling, to intend, to ask, to be able, and the like*, where we should expect the Present or Aorist.

This was particularly a favorite construction with Thucydides. E. g.

Ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν. THUC. I, 27.

Ἐβούλοντο προτιμωρήσεσθαι. Id. VI, 57.

Τὸ στόμα αὐτοῦ διανοοῦντο κληΐσειν. Id. VII, 56.

Ἐφιέμενοι μὲν τῆς πάσης ἄρξειν, βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι τοῖς ἑαυτῶν ξυγγενέσι καὶ ξυμμάχοις. Id. VI, 6. (Here βοηθεῖν follows the rule.)

Τοῦ ταῖς ναυσὶ μὴ ἀθυμῆν ἐπιχειρήσειν, to prevent them from being without spirit to attack them in ships. Id. VII, 21.

Οὐτ' ἀποκωλύσειν δύναται ὄντες. Id. III, 28.

Ἐἴ τις εἰς τοῦτο ἀναβάλλεται ποιήσειν τὰ δέοντα, if any one postpones doing his duty as far as this. DEM. Ol. III, 31, 1. (The ordinary construction would be ἀναβάλλεται ποιῆν or ποιῆσαι.)

Οὔτε τῶν προγόνων μεμνήσθαι δεῖ οὔτε τῶν λεγόντων ἀνέχεσθαι, νόμον τε θῆσειν καὶ γράψειν, κ. τ. λ. DEM. F. L. 345, 27. (Here we have δεῖ θῆσειν.)

See also THUC. IV, 115 and 121; V, 35; VII, 11; VIII, 55 and 74. In several of these passages the Mss. vary between the Future and Aorist, although the weight of authority is for the Future.*

The Future Infinitive in this construction may be almost said to stand in Indirect Quotation, as far as it represents a Future Indicative, in which the *wish, intention, &c.* was originally conceived.

(b.) In like manner, the Future Infinitive can be used for the Present or Aorist, after ὥστε and in the other constructions mentioned in Note 1, (b), to make the idea of futurity more prominent. E. g.

Προκαλεσάμενος ἐς λόγους Ἰππίαν, ὥστε πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος. THUC. III, 34.

Πλέουσιν, ἢ λόγῳ πείσαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος. SOPH. Phil. 594.

Τοὺς ὁμήρου παρέδωσαν τῷ Ἀργείων δήμῳ διὰ ταῦτα διαχρήσει-

* See Krüger's Note on THUC. I, 27, where the passages of Thucydides are collected.

σθαι, *that they might put them to death.* THUC. VI, 61. (V. L. διαχρήσασθαι.)

*Ἐλπιδι τὸ ἀφανὲς τοῦ κατορθώσῃν ἐπιτρέψαντες, *having committed to hope what was uncertain in the prospect of success.* THUC. II, 42. (Here κατορθώσῃν is more explicit than the Present κατορθοῦν would be: τὸ ἀφανὲς τοῦ κατορθοῦν would mean simply *what was uncertain in regard to success.*)

NOTE 3. The Future Infinitive is the regular form after Verbs of *hoping, expecting, &c.*, where it stands regularly in Indirect Quotation by § 15, 2, N. 1. For the use of the Present and Aorist Infinitive after these and other Verbs, see § 15, 2, N. 2; and § 23, 2, N. 2.

§ 28. The Future Participle denotes an action which is future with reference to the leading Verb of the sentence. E. g.

Τούτο ποιήσων ἔρχεται, ἦλθεν or ἐλεύσεται, *he comes, went, or will come for the purpose of doing this.*

Οἶδα αὐτὸν τοῦτο ποιήσοντα, *I know that he will do this: οἶδα τοῦτο ποιήσων, I know that I shall do this.* So ᾔδειν αὐτὸν τοῦτο ποιήσοντα, *I knew that he would do this.*

NOTE. For the various uses of the Future Participle, and examples, see Chapter VI.

FUTURE PERFECT.

§ 29. The Future Perfect denotes that an action will be *already finished* at some future time. It is thus a Perfect transferred to the future. E. g.

Καί με εἰάν ἐξελέγξης, οὐκ ἀχθῆσθήσομαί σοι, ἀλλὰ μέγιστος εὐεργέτης παρ' ἐμοὶ ἀναγεγράψει, *you will have been enrolled as the greatest benefactor.* PLAT. Gorg. 506 C.

*Ἦν δὲ μὴ γένηται, μάτην ἐμοὶ κεκλαύσεται, *I shall have had my whipping for nothing.* ARIST. Nub. 1435.

NOTE 1. The Future Perfect often denotes the contin-

uance of an action, or the permanence of its results, in future time. E. g.

Τῆς δυνάμεως ἐς αἶδιον τοῖς ἐπιγιγνομένοις μῆμη καταλείψεται, *the memory of our power will be left to our posterity forever.* THUC. II, 64.

NOTE 2. The Future Perfect sometimes denotes the certainty or likelihood that an action will *immediately* take place, which idea is still more vividly expressed by the Perfect. (§ 17, Note 6.) E. g.

Εἰ δὲ παρελθὼν εἰς ὅστισούν δύναίτο διδάξει, πᾶς ὁ παρὼν φόβος λελύσεται, *all the present fear will be at once dispelled.* DEM. Symmor. 178, 17. (Here the inferior Mss. have λέλυται, which would have the same force, like ἔδωκα quoted in § 17, N. 6.)

Φράζε, καὶ πεπράξεται, *speak, and it shall be no sooner said than done.* ARIST. Plut. 1027.

Εὐθύς Ἀρμῖος ἀφροστήξει, ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται. XEN. AN. II, 4, 5.

NOTE 3. The Future Perfect can be expressed by the Perfect Participle and ἔσομαι. This, however, like the corresponding forms of the Perfect and Pluperfect (§ 17, Note 2), expresses more clearly the continuance of the result of the action down to the future time specified. Thus, in the first example under § 29, ἀναγεγραμμένη ἔσει would have expressed more distinctly the idea, *your name will be found enrolled at some future time*, while the simple form ἀναγεγράφει makes the other part of the meaning more prominent, that the name *will have been enrolled before* the time referred to, even if it should afterwards disappear.

This remark will not apply to the Future Perfect *Active*, which in most Verbs has only the compound form.

NOTE 4. A circumlocution with the Aorist Participle and ἔσομαι is sometimes found, especially in the poets. E. g.

Οὐ σιωπήσας ἔσει; SOPH. O. T. 1146. Ληθηβείς ἔσει. SOPH. O. C. 816.

NOTE 5. (a.) When the Perfect is used in the sense of

a Present (§ 17, N. 3), the Future Perfect is the regular Future of that tense. E. g.

Κεκλήσομαι, μεμνήσομαι, ἀφεστήξω, *I shall be named, I shall remember, I shall withdraw, &c.*

(b.) With many other Verbs, the Future Perfect differs very slightly, if at all, from an ordinary Future. Thus, πεπράσσομαι is the regular Future Passive of πιπράσκω. Still, where there is another form, the Future Perfect is generally more emphatic, and is to be explained by Note 1 or Note 2.

NOTE 6. The Future Perfect of the dependent moods is rare, except in the Verbs referred to in Note 5. When it occurs, it presents no peculiarity, as it bears the same relation to the Indicative as the corresponding forms of the Future. E. g.

Ἐταῦτα (φησὶ) πεπράξεσθαι δύοῖν ἢ τριῶν ἡμερῶν, *he says, that these things will have been accomplished within two or three days.*
DEM. F. L. 364, 18.

REMARK 1. It must be remembered that in many cases, in which we use a Future Perfect, the Greeks used a Perfect or even Aorist Subjunctive. (See § 18, 1, and § 20, N. 1, with the examples)

REMARK 2. The Future Perfect is especially common in Dramatic Poetry.

GNOMIC AND ITERATIVE TENSES.

§ 30. 1. The Aorist and sometimes the Perfect Indicative are used in animated language to express *general truths*. These are called the *Gnomic Aorist* and the *Gnomic Perfect*, and are usually to be translated by our Present.

These tenses give a more vivid statement of general truths, by employing a *distinct* case or several distinct cases in past time to represent (as it were) *all possible cases*, and implying that what has occurred *will occur again* under similar circumstances. E. g.

Κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς, *both alike must die.* II. IX, 320.

*Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην, *who terrifies, and snatches away.* II. XVII, 177. (See Note 2.)

Βία δὲ καὶ μεγάλαυχον ἔσφαλεν ἐν χρόνῳ. PIND. Pyth. VIII, 20.

Σοφοὶ δὲ μέλλοντα τριταῖον ἀνεμον ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβεν. PIND. Nem. VII, 25.

Καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο. AESCH. Supp. 499.

*Ἄλλὰ τὰ τοιαῦτα εἰς μὲν ἀπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἤνθησεν ἐπὶ ταῖς ἐλπίσιν, ἂν τύχῃ, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταρρεῖ. DEM. Ol. II, 21, 1. (See Note 2.)

*Ἦν ἄρα . . . σφαλῶσιν, ἀντέλπισαντες ἄλλα ἐπλήρωσαν τὴν χρεῖαν, *they supply the deficiency (as often as one occurs).* THUC. I, 70.

*Ἦν δέ τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, i. e. *they imposed a penalty upon every one who transgresses.* XEN. Cyr. I, 2, 2.

Δειῶν τ' ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον. SOPH. Aj. 674.

Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω. EUR. Iono. Fr. 16.

*Ὅταν ὁ Ἔρως ἐγκρατέστερος γένηται, διαφθείρει τε πολλὰ καὶ ἠδίκησεν. PLAT. Symp. 188 A.

Ὅταν τις ὡσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσµα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν. DEM. OL. II, 20, 27.

Ἐπειδὴν τις παρ' ἐμοῦ μάθῃ, εἰ μὲν βούληται, ἀποδέδωκεν ὃ ἐγὼ πράττομαι ἀργύριον· εἰ δὲ μή, ἐλθὼν εἰς ἱερὸν ὁμόσας, ὅσου ἂν φῆ ἄξια εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκεν. PLAT. PROT. 328 B. (Here the Perfect and Aorist are used together, in nearly the same sense, *he pays*.)

Πολλοὶ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν, i. e. *many always have suffered, and many do suffer*. XEN. MEM. IV, 2, 35.

Τὸ δὲ μὴ ἐμποδῶν ἀναταγωνίστῳ εὐνοία τετίμηται. THUC. II. 45.

REMARK. The Gnostic Perfect is not found in Homer.

NOTE 1. The sense, as well as the origin of the construction, is often made clearer by the addition of such words as *πολλάκις* or *ἤδη*. Such examples as these form a simple transition from the common to the gnostic use of these tenses. (Krüger, § 53, 10, A. 2.) E. g.

Πολλὰ στρατόπεδα ἤδη ἔπεσεν ὑπ' ἐλασσόνων, i. e. *many cases have already arisen, implying, it often happens*. THUC. II, 89.

Μέλλων γ' ἰατρός, τῇ νόσῳ διδοὺς χρόνον,

Ἰδέσασ' ἤδη μᾶλλον ἢ τεμὼν χρόα. EUR. FRAG. 77.

Πολλάκις ἔχων τις οὐδὲ τἀναγκαῖα νῦν

Ἀῦριον ἐπλούτησ', ὥστε χιτέρουσ τρέφειν.

Cases have often occurred, in which such a man has become rich the next day, &c. PHILEM. FR. INCERT. 29.

Ἄθυμοῦντες ἄνδρες οὕτω τρόπαιον ἔστησαν. PLAT. CRIT. 108 C.

Οὐδεὶς ἐπλούτησεν ταχέως δίκαιος ὦν. MENAND. COL. FR. 6.

NOTE 2. General truths are more commonly expressed by the Present. (See § 10, N. 1.) Examples of the Present and Aorist, used in nearly the same sense in the same sentence, are given under § 30, 1. The Gnostic Aorist is, however, commonly distinguished from the Present, either by being more vivid, or by referring to an action which is (by its own nature) momentary or sudden, while the Present (as

usual) implies duration. See the second and sixth examples under § 30, 1.

For the Future in a Gnomic sense, see § 25, 1, N. 2.

NOTE 3. An Aorist resembling the Gnomic Aorist is very common in Homer, in *similes* depending on past tenses, where it seems to stand by assimilation to the leading Verb. It is usually to be translated by the Present. E. g.

*Ἦριπε δ' ὡς ὅτε τις δρῦς ἤριπεν, and *he fell, as when an oak falls* (literally, *as when an oak once fell*). II. XVI, 389.

NOTE 4. It is very doubtful whether the Imperfect was ever used in a gnomic sense, so as to be translated by the Present. If it is accepted as the true reading in any passage, it must be explained as an Imperfect used in the sense of the Aorist, by § 11, N. 5.

NOTE 5. An instance of the Gnomic Aorist in the Infinitive is probably found in SOPH. Aj. 1082:

*Ὅπου δ' ὑβρίζειν δρᾶν θ', ἃ βούλεται, παρῆ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
Ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.

Here *πεσεῖν* represents *ἔπεσεν* in the direct discourse; the sense being, *believe that that city must at some time fall*. See Schneidewin's Note.

NOTE 6. The Gnomic Perfect is found in the Infinitive in DEM. Ol. II, 23, 14: *εἰ δέ τις σώφρων ἢ δίκαιος, . . . παρεῶσθαι καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιοῦτον (φησὶν), such a man is always thrust aside, &c.*

2. The Imperfect and Aorist are sometimes used with the particle *ἄν* to denote a *customary action*, being equivalent to our phrase in narration, "*he would often do this or that*," or "*he used to do*." E. g.

Διηρώτων ἄν αὐτοὺς τί λέγοιεν, *I used to ask them (I would ask them) what they said*. PLAT. Apol. 22 B.

Εἴ τις ἰδοίεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν ἄν, *whenever any saw their friends in any way victorious, they would*

be encouraged (i. e. they were encouraged in all such cases). THUC. VII, 71.

Πολλάκις ἠκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσάμενους μέγα πρᾶγμα, we used very often to hear you, &c. ARIST. Lysist. 511.

Εἰ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφές λέγειν, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἂν πάντα τὸν λόγον, he always brought the whole discussion back to the main point. XEN. Mem. IV, 6. 13.

Ὅποτε προσβλέψειε τινας τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἶπεν ἄν, ὦ ἄνδρες, κ. τ. λ. . . . τοτὲ δ' αὖ ἐν ἄλλοις ἂν ἔλεξεν. XEN. Cyr. VII, 1, 10.

This construction must be carefully distinguished from that with ἄν in ordinary Apodosis (§ 49, 2).

NOTE 1. (a.) The Ionic *iterative* Aorist in -σκον and -σκόμην expresses the repetition of a *momentary* action; the Imperfect with the same endings expresses the repetition of a *continued* action. E. g.

Ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεὺς πέρνασχε', ὃν τιν' ἔλεσκε. II. XXIV, 751.

Ὅκως ἔλθοι ὁ Νεῖλος ἐπὶ ὀκτῶ πήχεας, ἄρδεσκε Αἴγυπτον τὴν ἔνερθε Μέμφιος. HDT. II, 13.

(b.) In Homer, however, the iterative forms are sometimes used in nearly or quite the same sense as the ordinary forms; thus ἔσκε in Homer does not differ from ἦν. E. g.

Δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. II. III, 180.

Ὅς οἱ πλησίον ἴζε, μάλιστα δέ μιν φιλέεσκεν. Od. VII, 171.

NOTE 2. Herodotus sometimes uses the iterative forms in -σκον and -σκόμην with ἄν, in the construction of § 30, 2. (He uses the iterative *Aorist* in only two passages, in both with ἄν.) E. g.

Φοιτεύουσα κλαίεσκε ἂν καὶ ὀδυρέσκετο. HDT. III, 119.

Ἐς τούτους ὄκως ἔλθοι ὁ Σκύλης, τὴν μὲν στρατιὴν καταλείπεσκε ἐν τῷ προαστείῳ, αὐτὸς δὲ ὄκως ἔλθοι ἐς τὸ τεῖχος . . . λάβεσκε ἂν Ἑλληνίδα ἐσθῆτα. HDT. IV, 78.

DEPENDENCE OF MOODS AND TENSES.

§ 31. 1. In dependent sentences, where the construction allows either a Subjunctive or an Optative, the Subjunctive is used if the leading Verb is *primary*, and the Optative if it is *secondary*. (See § 8, 2.) E. g.

Πράττουσιν ἃ ἂν βούλωνται, *they do whatever they please*: but ἔπραττον ἃ βούλοιντο, *they did whatever they pleased*.

See other examples in Chapter IV.

2. In like manner, where the construction allows either an Indicative or an Optative, the Indicative follows *primary*, and the Optative follows *secondary* tenses. E. g.

Λέγουσιν ὅτι ἐστίν, *they say that it is*: ἔλεξαν ὅτι εἶη, *they said that it was*.

See other examples in Chapter IV.

NOTE 1. To these fundamental rules we find one special exception:—

In Indirect Quotations of all kinds, including sentences denoting a *purpose* or *object* after ἵνα, μή, &c., either an Indicative or a Subjunctive may depend upon a secondary tense, in order that the mood and tense actually used by the speaker may be retained in the Indirect Quotation. (See § 69.) E. g.

εἶπεν ὅτι ἐστίν, for εἶπεν ὅτι εἶη, *he said that it was* (i. e. *he said ἐστίν*).

Ἐφοβείτο μὴ τοῦτο γένηται, for ἐφοβείτο μὴ τοῦτο γένοιτο, *he feared lest it should happen* (i. e. *he thought φοβοῦμαι μὴ γένηται*). (See § 44, 2.)

NOTE 2. An only *apparent* exception to these rules occurs when either an Apodosis with ἂν, or a Verb expressing a wish, stands in a dependent sentence. In both these cases

the form which would have been required in the Apodosis or in the wish, if it had been independent, is retained without regard to the leading Verb. It will be obvious from the principles of such sentences (Chapter IV), that a change of mood would in most cases change the whole nature of the Apodosis or wish. E. g.

Ἐγὼ οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξειεν, *I do not know how any one could show this more clearly.* DEM. Aph. I, 828, 23.

Δεῖ γὰρ ἐκείνω τοῦτο ἐν τῇ γνώμῃ παραστήσαι, ὡς ὑμεῖς ἐκ τῆς ἀμελείας ταύτης . . . ἴσως ἂν ὀρμήσαιτε. DEM. Phil. I, 44, 25.

Εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο, τίνα οὔτεσθε αὐτῆν ψυχὴν ἔξειν; DEM. Aph. II, 842, 14.

The learner needs only to be warned not to attempt to apply the rules § 31, 1, 2 to such cases as these. See also below, § 44, 1, N. 3 (b).

NOTE 3. A few other unimportant exceptions will be noticed as they occur. See, for example, § 44, 2, Note 2.

REMARK. It is therefore of the highest importance to ascertain which tenses (in all the moods) are to be considered *primary*, and which *secondary*; that is, which are to be followed, in dependent sentences, by the Indicative or Subjunctive, and which by the Optative, where the rules of § 31 are applied. The general principle, stated in § 8, 2, applies chiefly to the Indicative, and even there not without some important modifications.

§ 32. 1. In the Indicative, the general rule holds, that the Present, Perfect, Future, and Future Perfect are *primary* tenses, and the Imperfect, Pluperfect, and Aorist are *secondary* tenses.

2. But the Historical Present is a secondary tense, as it refers to the past; and the Gnomic Aorist is a primary tense, as it refers to the present.

See the first example under § 10, 2 (where an Historical Present is followed by the Optative); and the sixth, seventh, and eighth examples under § 30, 1 (where Gnomic Aorists are followed by the Subjunctive).

3. (a.) The Imperfect Indicative in Protasis or Apodosis denoting the non-fulfilment of a condition, when it refers to *present* time (§ 49, 2), is a primary tense. E. g.

**Ἐγγραφον ἂν ἡλίκα ὑμᾶς εὖ ποιήσω, εἰ εὖ ᾔδειν, I would tell you in my letter how great services I would render you, if I knew, &c.* DEM. F. L. 353, 24.

Πάνυ ἂν ἐφοβούμην, μὴ ἀπορήσωσι λόγων. PLAT. Symp. 193 E.

Ἐφοβούμην ἂν σφόδρα λέγειν, μὴ δόξω, κ. τ. λ., *I should be very much afraid to speak, lest I should seem, &c.* PLAT. Theaet. 143 E.

Ταῦτ' ἂν ᾔδη λέγειν ἐπεχείρουν, ἵν' εἰδῆτε. DEM. Aristocr. 623, 11.

(b.) On the other hand, the Aorist Indicative in the same sense in Protasis and Apodosis, and also the Imperfect when it refers to the *past* (§ 49, 2), are secondary tenses. E. g.

Ἄλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσοις. PLAT. Euthyph. 15 D.

Ἄλλ' οὐδὲ μετὰ πολλῶν μαρτύρων ἀποδιδούς εἰκῆ τις ἂν ἐπίστευεν, ἵν' εἴ τις γίγνοιτο διαφορά, κομίσασθαι ῥαδίως παρ' ὑμῖν δύνηται. DEM. Onet. I, 869, 18. (Here the Subjunctive δύνηται will be explained by § 44, 2, but the Optative shows that the leading Verb is secondary.)*

* It is difficult to determine the question whether the secondary tenses of the Indicative in this construction (§ 32, 3) are primary or secondary in their effect on the dependent Verb, as sentences of nearly every class depending upon them take, by assimilation a secondary tense of the Indicative. (So in most Final clauses, § 44, 3; in Protasis after εἰ, § 49, 2; and after Relatives, § 64.) There remain only Indirect

§ 33. All the tenses of the Subjunctive and Imperative are *primary*, as they refer to present or future time. E. g.

Ἐπεσθ' ὄπη ἄν τις ἡγήται, *follow whithersoever any one leads the way.* THUC. II, 11.

§ 34. As the Optative refers sometimes to the *future* and sometimes to the *past*, it exerts upon a dependent Verb sometimes the force of a *primary*, and sometimes that of a *secondary* tense.

When it refers to the *past*, as in general suppositions after εἰ and Relatives, depending on past tenses (§§ 51 and 62), it is of course *secondary*, like any other form which refers to past time.

When it refers to the *future*, it is properly to be considered *primary*. In many cases, however, a double construction is allowed: on the principle of *assimilation* the Greeks preferred the Optative to the Subjunctive in certain clauses depending on an Optative, the dependent Verb referring to the future like the leading Verb, and differing little from a Subjunctive in such a position. This assimilation takes place *regularly* in Protasis and hypothetical Rela-

Quotations, and the few cases of Final clauses that do not take the Indicative by assimilation; but both of these have the peculiarity of allowing the Indicative and Subjunctive, when the writer pleases, to stand as they were in the direct discourse, instead of being changed to the Optative. Madvig (*Bemerkungen*, p. 20) classes them all as primary forms, considering the two examples of the Optative after the Aorist, quoted above, § 32, 3 (c), as exceptions. But these cannot be accounted for on the supposition that both Aorist and Imperfect are primary: they are, however, perfectly regular, if we consider the present forms primary and the past forms secondary (as in other cases); while the other examples in which the Indicative or Subjunctive follows the *past* forms, may all be explained on the principle of § 31, Note 1.

tive clauses depending on an Optative, *seldom* in Final and Object clauses after *ἵνα*, *ὅπως*, &c., and probably *never* in Indirect Quotations. (See below, 1, 2, and 3.)

The three classes of sentences, which may depend on an Optative referring to the future, are treated separately:—

1. (a.) In Protasis and in hypothetical Relative sentences depending upon an Optative that refers to the future, the Optative is regularly used, rather than the Subjunctive or Indicative. E. g.

Εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς, *you would be unendurable, if you should ever prosper.* AESCH. Prom. 979.

Ἄνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,

*Ὅς θνητὸς τ' εἶη καὶ ἔδοι Δημήτερος ἀκτῆν. Π. XIII, 321.

Πῶς γὰρ ἂν τις, ἃ γε μὴ ἐπίσταί το, ταῦτα σοφὸς εἶη; *for how could any one be wise in those things which he does not understand?* XEN. Mem. IV, 6, 7.

Δείοιτο ἂν αὐτοῦ μένειν, ἔστω σὺ ἀπέλθοις. XEN. Cyr. V, 3, 13.

Εἰ ἀποθνήσκει μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ . . . ἄρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι. PLAT. Phaed. 72 C.

*Ὅς ἀπόλοιτο καὶ ἄλλος, ὃ τις τοιαῦτά γε ῥέζοι, *may any other man likewise perish, who shall do such things.* Od. I, 47.

Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοισι. MIMNERM. Fr. I, 2. (This is quoted by Plutarch, however, with μέλει.)

Γονίμον δὲ ποιητὴν ἂν οὐχ εὖροις ἔτι

Ζητῶν ἂν, ὅστις ῥῆμα γενναῖον λάκοι. ARIST. Ran. 96.

(Yet in vs. 98, depending upon the same οὐκ ἂν εὖροις, we have ὅστις φθέγγεται. See § 65, 1, Note 3.)

(b.) On the other hand, these dependent Verbs are sometimes in the Subjunctive or Indicative, on the ground that they follow a tense of future time. This happens especially after the Optative in wishes referring to the future, and

after the Optative with *ἄν* used in its sense approaching that of the Future Indicative (§ 52, 2, N.). E. g.

Μήτ' ἐμοὶ παρέστιος γένοιτο μήτ' ἴσον φρονῶν, ὅς τὰδ' ἔρδει.
SOPH. Ant. 372.

Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἰς Ἀθηναίων λείπηται, οὐδέποτ' ἂν συμβουλευσάμην ποιήσασθαι τῇ πόλει, *I would never advise the city to make this peace as long as a single Athenian shall be left.* DEM. F. L. 345, 14.

See also the last two examples under (a); and the exceptional cases of Subjunctive in Protasis dependent on the Optative, quoted in § 54, 1, (b).

2. In Final and Object clauses after *ἵνα*, *ὅπως*, *μή*, &c., the Subjunctive is generally used when the leading Verb is an Optative referring to the future; the Optative, however, sometimes occurs. The preferences for the Subjunctive can be explained on the general principle (§ 31, Note 1, and § 44, 2); and the last examples given below (in which the Optative occurs) show conclusively, that the Optative would be regularly used here also, if these clauses did not involve an Indirect Quotation. E. g.

(Subj.) Ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαινειν, ἃ ἡμῖν δοίη, μὴ καταδύσῃ· φοβοίμην δ' ἂν τῷ ἡγεμόνι ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν. XEN. An. 1, 3, 17.

Οἴομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθῆιητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. XEN. An. III, 1, 38.

(Opt.) Πειρώμην ἂν μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, ἐπιφανείην. XEN. Cyr. II, 4, 17.

Ἡ φυλακὴ γελοία τις ἂν φαίνοιτο, εἰ μὴ σύγῃ ἐπιμελοῖο ὅπως ἕξωθέν τι εἰσφέρειτο. XEN. Oecon. VII, 39.

Other examples of the Optative are AESCH. Eumen. 298 (ἕλθοι, ὅπως γένοιτο); SOPH. Aj. 1221 (ὅπως προσείποιμεν); SOPH. Phil. 325; EUR. Hec. 839; XEN. Cyr. I, 6, 22.

3. In Indirect Quotations and Questions, depending upon an Optative that refers to the future, the Indicative is used

to represent an Indicative of the direct discourse; the Optative is seldom or never found. E. g.

Οὐδ' ἂν εἰς ἀντίποι ὡς οὐ συμφέρει τῇ πόλει. DEM. Megal. 202, 24.

Ἐὶ οὖν νῦν ἀποδειχθεῖ τινα χρῆ ἠγείσθαι . . . οὐκ ἂν ὄπότε οἱ πολέμοι ἔλθοιεν βουλευέσθαι ἡμᾶς δεοί. XEN. An. III, 2, 36.

NOTE. In DEMOSTH. Megalop. 203, 12, we find a case of the Optative: οὐ γὰρ ἐκεῖνό γ' ἂν εἴποιμεν, ὡς ἀναλλάξασθαι βουλοίμεθ' ἀντιπάλους Λακεδαιμονίους ἀντὶ Θηβαίων. There are no other readings; and it is doubtful whether we must consider it as an exceptional case of assimilation (*we could not say this, that we wished, &c.*), or amend it either by reading βουλόμεθα (as proposed by Madvig, *Bemerk.* p. 21), or by inserting ἂν, which may easily have been omitted in the Mss. before either ἀναλλάξασθαι or ἀντιπάλους.

§ 35. 1. The Present, Perfect, Future, and Future Perfect in the Infinitive and Participle regularly denote time which is merely *relative* to that of the leading Verb of the sentence. They are therefore *primary* when that is primary, and *secondary* when that is secondary. E. g.

Φησὶ ποιεῖν (πεποιηκῆναι ἢ ποιήσειν) ἃ ἂν βούληται, *he says that he does (has done or will do) whatever he pleases.* But ἔφη ποιεῖν (πεποιηκῆναι ἢ ποιήσειν) ἃ βούλοιοτο, *he said that he did (had done or would do) whatever he pleased.*

Μένουσι ποιοῦντες (πεποιηκότες ἢ ποιήσοντες) ἃ ἂν βούλωνται, *they remain, doing (having done or intending to do) whatever they please.* But ἔμειναν ποιοῦντες (πεποιηκότες ἢ ποιήσοντες) ἃ βούλοιντο, *they remained, doing (having done or intending to do) whatever they pleased.*

NOTE. When the Present Infinitive and Participle represent the Imperfect (without ἂν) they are secondary without regard to the leading Verb. E. g.

Πῶς γὰρ οἴεσθε δυσχερῶς ἀκούειν, εἴ τις τι λέγοι; *how unwillingly do you think they heard it when any one said anything?* See this and the other examples under § 15, 3.

2. When the Aorist Infinitive *in itself* does not refer to any definite time (§ 23, 1), it takes its time from the leading Verb (like the Present, § 35, 1), and may be either primary or secondary. But when it refers to time *absolutely* past (§ 23, 2, and § 23, 1, Note 1), it is always a secondary tense. E. g.

Βούλεται γνῶναι τί τοῦτό ἐστιν, *he wishes to learn what this is.*
Ἐβούλετο γνῶναι τί τοῦτο εἶη, *he wished to learn what this was.*

But φησὶ γνῶναι τί τοῦτο εἶη, *he says that he learned what this was.* Ἐφη γνῶναι τί τοῦτο εἶη, *he said that he had learned what this was.* (Γνῶναι has the force of a primary tense in the first example, that of a secondary tense in the others.)

3. The Aorist Participle refers to time past relatively to the leading Verb. It is therefore secondary when the leading Verb refers to the past or the present, and the Participle to time *absolutely* past; but it is primary when the leading Verb refers to the future, and the Participle to time *absolutely* future. E. g.

Ἵπειπὼν τᾶλλα ὅτι αὐτὸς τάκει πράξει, ᾤχετο. THUC. I, 90.

Μάλιστα ἂν αἰσθοίμεθα, εἰ . . . δόντες ἐξουσίαν ἑκατέρῳ ποιεῖν ὃ τι ἂν βούληται, εἰτ' ἐπακολουθήσασιν, κ. τ. λ., *we should best ascertain, if, having given permission to each to do whatever he pleases, we should then follow them, &c.* PLAT. Rep. II, 359 B. (Here δόντες is part of a supposition referring to the future, and is therefore followed by the Subjunctive.)

4. The tenses of the Infinitive and Participle with ἄν are followed, in dependent clauses, by those constructions that would have followed the finite moods which they represent, in the same position. See § 41, § 32, 3, and § 34.

CHAPTER III.

THE PARTICLE *AN.

§ 36. The Adverb *ἄν* (Epic *κέ* or *κέν*, Doric *κά*) has two uses, which are to be carefully distinguished: —

1. In one use, it denotes that the action of the Verb to which it is joined is dependent upon some condition, expressed or implied. This is its force with the secondary tenses of the Indicative, and with the Optative, Infinitive, and Participle: with these it forms an *Apodosis*, and belongs strictly to the *Verb*.

2. In its other use, it is joined to hypothetical Relatives and the Particle *εἰ*, in *Protasis*, when the Verb is in the Subjunctive. Here, although as an Adverb it still *qualifies* the Verb, its force is felt chiefly upon the Relative or Particle, with which it often coalesces (as in *ὄταν*, *εἰάν*), and which it renders less definite in meaning.

REMARK 1. The rules, § 36, 1, 2, include only the constructions which are common in Attic Greek. For the Epic use of *ἄν* with the Subjunctive in Apodosis, see § 38, 2; for *ἄν* with the Future Indicative, see § 37, 2; for *ἄν* with the Final Particles, see § 44, 1, Note 2.

REMARK 2. There is no word or expression in English which

can be used to translate ἄν, and we commonly express it only by the mood of the Verb which we use. Its peculiar force in each case can be understood only by a study of the various constructions in which it occurs. These are enumerated below, with references (when it is necessary) to the more full explanation of each in Chapter IV.

§ 37. 1. The Present and Perfect Indicative are never used with ἄν. The cases in which such a construction appears to be used involve an Anacoluthon, or mixture of two constructions. E. g.

In PLAT. Leg. IV, 712 E, ἐγὼ δὲ οὕτω νῦν ἐξαιφνης ἄν ἐρωτηθεὶς ὄρωτος, ὅπερ εἶπον, οὐκ ἔχω εἰπεῖν κ. τ. λ., it is obvious that the ἄν was introduced with a view to the construction οὐκ ἔχοιμι, or οὐκ ἄν εἶποιμι, for which οὐκ ἔχω εἰπεῖν was afterwards substituted, causing an Anacoluthon. The meaning is, *if I should suddenly be asked, I should not be able to say, &c.*

REMARK. The learner may perhaps mistake constructions like those mentioned in § 42, 2, Note, for cases of Present Indicative with ἄν. But οὐκ ἄν μοι δοκεῖ εἶναι never can mean, *it would not seem to me to be*; but always, *it does not seem to me that it would be*; ἄν belonging to εἶναι.

2. The Future Indicative is often used with ἄν or κέ by the early poets, especially Homer. The addition of ἄν makes the Future more contingent than that tense naturally is, giving it a force approaching that of the Optative with ἄν in Apodosis. The force of the particle may often be expressed by *perhaps*, especially in independent sentences. E. g.

Ἄλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτερῶν

Δάσω, ὄπνιέμεναι καὶ σὴν κεκληῖσθαι ἄκοιτων. Π. XIV, 267.

Καὶ κέ τις ὄδ' ἐρέει Τρώων ὑπερμηρορέωντων, *perhaps some one will thus speak.* Π. IV, 176.

Ὅ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι, *and he will perhaps be angry to whom I come.* Π. I, 139.

Εἰ δ' ἄγε, τοὺς ἄν ἐγὼν ἐπιόψομαι· οἱ δὲ πιθέσθων. Π. IX, 167.

Παρ' ἔμοιγε καὶ ἄλλοι, οἱ κέ με τιμήσουσι, i. e. *who will honor me when occasion offers.* Π. I, 174.

Εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἴκοιτ' ἐς πατρίδα γαίαν,
 Αἰψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν. *Od.* XVII, 539.

(In the last passage the Future with *κέ* is used nearly in the sense of the Optative, corresponding to the Optatives in the Protasis. Ἀποτίσεται may also be Aorist Subjunctive, by § 38, 2.)

Μαθὼν δέ τις ἂν ἐρεῖ. *PIND.* *Nem.* VII, 68.

Κἂν ἔτ' ἔτι φόνιον ὄψομαι αἶμα. *EUR.* *Elect.* 484. (So the Mss.)

NOTE 1. The use of ἂν with the Future Indicative in *Attic* Greek is absolutely denied by many critics, and the number of the examples cited in support of it have been greatly diminished by the more careful revision of the texts of the *Attic* writers. Still several passages remain, even in the best prose, where we must either amend the text against the authority of the Mss., or admit the construction as a rare exception to the general rule. E. g.

*Ἐφη οὖν τὸν ἐρωτώμενον εἰπεῖν, οὐχ ἦκει, φάναι, οὐδ' ἂν ἦξει δεῦρο, nor will he be likely to come hither. *PLAT.* *Rep.* X, 615 D. (Here the only other reading is ἦξει, which is of course corrupt.)

*Ὅταν δὲ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται. *XEN.* *Cyr.* VII, 5, 21.

Αἰγυπτίους δὲ . . . οὐχ ὁρῶ ποία δυνάμει συμμαχῶ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. *XEN.* *An.* II, 5, 13.

*Ἀπισχυρισάμενοι δὲ σαφὲς ἂν [καταστήσετε] αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσφέρεσθαι. *THUC.* I, 140. (Here most editors read *καταστήσαιτε*, on the authority of inferior Mss.)

The construction is perhaps less suspicious in the dramatic chorus, which belongs to lyric poetry. See the last example under § 37, 2.

See § 41, 4, on the Future Infinitive and Participle with ἂν.

NOTE 2. It will be noticed that, when ἂν or *κέ* is used with the Future in Protasis and in hypothetical Relative sentences, it is joined with the Relative or Particle, as if a Subjunctive followed; in other constructions with the Future, it belongs to the Verb, as if it were used with the Optative. See § 36, 1.

NOTE 3. The form *κέ* is much more common with the Future in Homer than the form *άν*.

3. The most common use of *άν* with the Indicative is with the *secondary* tenses, generally the Imperfect and Aorist, in Apodosis. It here denotes that the condition, upon which the action of the Verb depends, *is not*, or *was not*, fulfilled. For examples, see § 49, 2.

NOTE. The Imperfect and Aorist are sometimes used with *άν* in an Iterative sense; which construction must not be confounded with that just mentioned. See § 30, 2.

§ 38. 1. In Attic Greek the Subjunctive is regularly used with *άν* only in Protasis and in hypothetical Relative sentences; never in independent sentences. Here, however, the *άν* is never joined to the Verb, but always to the Particle or Relative which introduces the sentence, often forming one word with the Particle, as *εάν*, *όταν*, &c. See § 47, 2, and § 60, 3. For the occasional use of *άν* in Final clauses, see § 44, 1, Note 2.

2. In Epic poetry, when the Subjunctive is used nearly in the sense of the Future Indicative (§ 87), it sometimes takes *κέ* or *άν*. The combination forms an Apodosis, with a Protasis expressed or understood, and is nearly or quite equivalent to the Future Indicative with *άν*. E. g.

Εἰ δέ κε μὴ δώσω, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, and *if they do not give her up, I will take her myself.* II. I, 137. (Cf. I, 324.)

See § 50, 1, Note 2 (a).

NOTE. This Epic use of *κέ* or *άν* with the Subjunctive must not be confounded with the ordinary construction of

§ 38, 1. In the latter the ᾤν is closely connected with the Particle or Relative, while in the former it is joined with the Verb, as it is with the Indicative or Optative. It in fact bears more resemblance to the ordinary Optative with ᾤν in Apodosis in Attic Greek, than to any other Attic construction.

§ 39. The Optative with ᾤν *always* forms an Apodosis, to which a Protasis must be either expressed or implied. It denotes what *would happen*, if the condition (expressed or implied), upon which the action of the Verb depends, *should ever be fulfilled*. See § 50, 2.

NOTE. The *Future Optative* cannot be used with ᾤν. See § 26.

§ 40. The Imperative is never used with ᾤν.

NOTE. All passages formerly cited for ᾤν with the Imperative are now amended on Mss. authority, or otherwise satisfactorily explained. See Passow, or Liddell and Scott, s. v. ᾤν.

§ 41. The Infinitive and Participle can be used with ᾤν in all cases in which a *finite Verb*, if it stood in their place, would be accompanied with ᾤν. This combination *always* forms an *Apodosis* (except in its *Iterative* sense, Note 3): it can never form a *Protasis*, as the finite Verb never has ᾤν joined to *itself* in Protasis. (See § 36, 2.)

Each tense of the Infinitive and Participle with ᾤν forms the same kind of Apodosis which the *corresponding tense* of the Indicative or Optative would form in its place. The context must decide whether the Indicative or the Optative is represented in each case.

1. The Present Infinitive and Participle, (which repre-

sent also the Imperfect, by § 15, 3,) when they are used with *ἄν*, may be equivalent either to the Imperfect Indicative with *ἄν*, or to the Present Optative with *ἄν*. No other form is possible, as no other form of the Present is used with *ἄν* in Apodosis in the finite moods. E. g.

Φησὶν αὐτοὺς τοῦτο ἄν ποιεῖν, εἰ ἐξῆν, *he says that they would do this, if it were possible* (*ἄν ποιεῖν* representing *ἄν ἐποίουν*, § 37, 3). Φησὶν αὐτοὺς τοῦτο ἄν ποιεῖν, εἰ ἐξείη, *he says that they would do this, if it should be possible* (*ἄν ποιεῖν* representing *ἄν ποιοίεν*, § 39).

Οἶδα αὐτοὺς τοῦτο ἄν ποιοῦντας, εἰ ἐξῆν (or εἰ ἐξείη), *I know that they would do this, if it were possible (or if it should be possible)*. In the former case *ἄν ποιοῦντας* represents *ἄν ἐποίουν*; in the latter, *ἄν ποιοίεν*; as appears in each case from the form of the Protasis.

Τὰ δὲ ἐντὸς οὕτως ἐκαίετο, ὥστε ἤδιστα ἄν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. THUC. II, 49. (*ὥστε ἄν ῥίπτειν* represents *ὥστε ἄν ἔρριπτον*, so that they would gladly have thrown themselves.)

Μαρτυρίῳ ἐχρῶντο, μὴ ἄν ξυστρατεύειν, εἰ μὴ τι ἠδίκουν οἷς ἐπήεσαν, *that they would not join in expeditions, unless those against whom they were marching had wronged them*. THUC. III, 11. (Here *ἄν ξυστρατεύειν* represents *ξυνεστράτεον ἄν*.)

Τῶν λαμβανόντων δίκην ὄντες ἄν δικαίως (i. e. ἤμεν ἄν), *whereas we should justly be among those who inflict punishment*. DEM. Eubul. 1300, 8.

Ὅπερ ἔσχε μὴ . . . τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἄν ὄντων (ὕμῶν) ἐπιβηθεῖν, *when you would have been unable to bring aid* (sc. *if he had done it*). THUC. I, 73.

Ἄπὸ παντὸς ἄν φέρων λόγου δικαίου μηχανήμα ποικίλον (i. e. ὅς ἄν φέροις), *thou who wouldst derive, &c.* SOPH. O. C. 761.

2. The Perfect Infinitive and Participle, (which represent also the Pluperfect, by § 18, 4, Note,) when used with *ἄν*, may be equivalent either to the Pluperfect Indicative with *ἄν*, or to the Perfect Optative with *ἄν*. E. g.

Εἰ μὴ τὰς ἀρετὰς ὑπὲρ αὐτῶν ἐκείνας οἱ Μαραθῶνι καὶ Σαλαμίनि παρέσχοντο, . . . πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἐαλωκίναι (sc. φήσειε ἄν τις), *if those at Marathon and Salamis had not exhibited those deeds of valor in their behalf, any one would say that all these would have been captured by the barbarians*. DEM. F. L.

441, 21. (Here ἄν ἐάλωκένοι represents ἄν ἐάλωκεσαν, Plup. Ind.)

Ἄλλ' οὐκ ἄν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ ἀκροσάμενοι αὐτῶν καταψηφίσασθε, *but I do not believe that they would be said to have suffered sufficient punishment, if you after hearing them should condemn them.* LYS. XXVII, § 9. (Here the Protasis in the Optative shows that ἄν δεδωκένοι represents ἄν δεδωκότες εἶεν; but if the Protasis had been εἰ κατεψηφίσασθε, *if you had condemned them*, ἄν δεδωκένοι would have represented ἄν ἐδεδώκεσαν, *they would have suffered.*) See also, in § 8 of the same oration, οὐκ ἄν ἀπολωλέναι . . . ἀλλὰ δεδωκέναι.

Ἄνδραποδώεις ἄν δικαίως κεκλήσθαι ἡγήετο. XEN. Mem. I, 1, 16. (Here ἄν κεκλήσθαι represents ἄν κεκλημένοι εἶεν.)

These constructions are of course rare, as the finite moods here represented themselves seldom occur.

3. The Aorist Infinitive and Participle with ἄν may be equivalent either to the Aorist Indicative with ἄν, or to the Aorist Optative with ἄν. E. g.

Τοὺς Ἀθηναίους ἤλπισεν ἴσως ἄν ἐπεξέλθειν καὶ τὴν γῆν οὐκ ἄν περιιδεῖν τρηθῆναι (i. e. ἴσως ἄν ἐπέξελθοιεν καὶ οὐκ ἄν περιδοιεν). THUC. II, 20.

Ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι (οὐκ ἄν ξυμβῆναι representing οὐκ ἄν ξυνέβη), *but unless there had been an earthquake, it does not seem to me that such a thing could have by any chance happened.* THUC. III, 89.

Καὶ εἰ ἀπήχθησθε ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἄν ἦσσαν ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθέντας ἄν ἢ ἄρχειν, κ. τ. λ. (i. e. οὐκ ἄν ἐγένεσθε καὶ ἠναγκάσθητε ἄν), *if you had become odious as we have, we are sure that you would have been no less oppressive to your allies, and that you would have been forced, &c.* THUC. I, 76.

Ὅρων τὸ παρατείχισμα ἀπλοῦν ὄν, καὶ εἰ ἐπικρατήσεί τις . . . ῥαδίως ἄν αὐτὸ ληφθεῖν (i. e. ῥαδίως ἄν αὐτὸ ληφθεῖν), *seeing that it would easily be taken, &c.* THUC. VII, 42.

4. The Future Infinitive and Participle with ἄν would be equivalent to the Homeric construction of ἄν with the Future Indicative (§ 37, 2). As, however, ἄν is not found in Homer with either the Future Infinitive or the Future Par-

ticiple (see below, Note 2), this construction rests chiefly on the authority of passages in Attic writers, and is subject to the same doubt and suspicion as that of the Future Indicative with *ἄν* in those writers. (See § 37, 2, Note 1.) In the following passages it is still retained in the best editions, with strong support from Mss.

Νομίζοντες, εἰ ταύτην πρότην λάβοιεν, ῥαδίως ἄν σφίσι τᾶλλα προσχωρήσειν. THUC. II, 80. (Here the direct discourse would regularly have been either in the Fut. Ind. without *ἄν*, or in the Aor. Opt. with *ἄν*; so that it seems likely, that either the *ἄν* should be omitted here, on the authority of two Mss., or the Fut. Inf. should be changed to the Aor. *προσχωρήσαι*.)

The same may be said of THUC. V, 82, *νομίζων μέγιστον ἄν σφᾶς ὠφελήσειν.* Here one Ms. reads (by correction) *ὠφελῆσαι*. See also THUC. VI, 66; VIII, 25 and 71.

Σχολή ποθ' ἤξειν δεῦρ' ἄν ἐξηύχουν ἐγώ, I declared that I should be very slow to come hither again. SOPH. Ant. 390.

Τοὺς οἰοῦν ἄν ἐκείνῳ ποιήσοντας ἀνηγκότες ἐκ τῆς πόλεως ἔσεσθε. DEM. F. L. 450, 27. (Here Cod. A. reads *ποιήσαντας*.)

NOTE 1. As the Future Optative is never used with *ἄν* (§ 39, Note), this can never be represented by the Future Infinitive or Participle with *ἄν*.

NOTE 2. The Participle with *ἄν* or *κέ* is not found in Homer or Pindar. The Infinitive with *ἄν* occurs in these poets very seldom, and only in Indirect Quotations. E. g.

Καὶ δ' ἄν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι. II. IX, 684. (The direct discourse is given in the words of Achilles in vs. 417, *καὶ δ' ἄν . . . παραμυθησαίμην*.)

NOTE 3. The Infinitive with *ἄν* sometimes represents an Iterative Imperfect or Aorist Indicative with *ἄν* (§ 30, 2). This must be carefully distinguished from an ordinary Apodosis. E. g.

Ἀκούω Λακεδαιμονίους τότε ἐμβαλόντας ἄν καὶ κακώσαντας τὴν χώραν ἀναχωρεῖν ἐπ' οἶκον πάλιν, I hear that the Lacedæmonians at that time, after invading and ravaging the country, used to return home again. DEM. Phil. III, 123, 16. (Here *ἄν ἀναχωρεῖν* represents *ἀνεχώρουν ἄν*, in its Iterative sense, *they used to return*.) See § 30, 1, Note 5.

NOTE 4. An example is quoted by Jelf (§ 429, 3) of the Present Participle with ἄν, representing an Iterative Imperfect with ἄν (§ 30, 2): XEN. AN. IV, 7, 16, ἀποτέμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, *they would often cut off heads and carry them away*. See the example under Note 3.

Does not the ἄν rather belong to ἐπορεύοντο, and the Present Participle denote the suddenness of the action, *cutting them off as they went*? See the example under Note 3.

NOTE 5. The Participle with ἄν can never represent a *Protasis*, because there is no form of *Protasis* in the finite moods, in which ἄν is joined with the *Verb itself*. For examples of apparent violations of this principle, incorrectly explained by Matthiæ and others as cases of the Participle with ἄν in *Protasis*, see below, § 42, 3, Note 1. (See MATTH. Gr. Gr. § 598, 1, b.)

§ 42. 1. When ἄν is used with the Subjunctive, if it does not coalesce with the Relative or Particle into one word (as in ἐάν, ὅταν), it is separated from it only by such words as μὲν, δέ, τέ, γάρ, &c. See examples under § 62.

2. When ἄν stands in Apodosis with any verbal form, it may be either placed near the Verb, or attached to some more emphatic word in the sentence.

Particularly, it is very often placed directly after Interrogatives, Negatives, Adverbs of *time, place, &c.*, and other words which especially affect the sense of the sentence. E. g.

Ἄλλὰ τίς δὴ θεῶν θεραπεία εἶη ἄν ἡ ὀσιότης; PLAT. Euthyph. 13 D.

Ἄλλ' ὁμῶς τὸ κεφάλαιον αὐτῶν ῥαδίως ἄν εἴποις. Id. 14 A.

Οὐκ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδείδην, ὃς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο. II. V, 456.

Πῶς ἄν τὸν αἰμυλώτατον, ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας δλέσσαις βασιλῆς, τέλος θάνοιμι καὶ τός. SOPH. Aj. 389.

Τάχιστ' ἄν τε πόλιν οἱ τοιοῦτοι ἐτέρους πείσαντες ἀπολέσειαν. THUC. II, 63.

NOTE. For the sake of emphasis, *ἄν* is often separated from its Verb by such words as *οἴομαι*, *δοκέω*, *φημί*, *οἶδα*, &c. In such cases care must be taken to connect the *ἄν* with the Verb to which it really belongs. E. g.

Καὶ νῦν ἠδέως ἄν μοι δοκῶ κοινωνῆσαι, and now I think should gladly take part (*ἄν* belonging to *κοινωνῆσαι*). XEN. Cyr. VIII, 7, 25.

Οὐδ' ἄν ὑμεῖς οἶδ' ὅτι ἐπαύσασθε πολεμοῦντες, nor would you (*I am sure*) have ceased fighting. DEM. Phil. II, 72, 25.

Τί οὖν ἄν, ἔφη, εἴη ὁ *Ἔρωσ; PLAT. Symp. 202 D.

This is especially irregular in the expression οὐκ οἶδα ἄν εἰ, or οὐκ ἄν οἶδα εἰ, followed by an Optative to which the *ἄν* belongs; as οὐκ οἶδ' ἄν εἰ πείσαιμι, I do not know whether I could persuade him (sc. if I should try). EUR. Med. 941. The more regular form would be οὐκ οἶδα εἰ πείσαιμι ἄν. See Elmsley *ad loc.* (vs. 911).

3. **An* is sometimes used twice, or even three times, with the same Verb. This may be done in a long sentence, to make the conditional force felt through the whole, especially when the connection is broken by intermediate clauses. It may also be done, in order to emphasize particular words with which it is joined, and to make them prominent as being affected by the contingency. E. g.

*Ὅστ' ἄν, εἰ σθένος λάβοιμι, δηλώσαιμ' ἄν οἱ αὐτοῖς φρονῶ. SOPH. El. 333.

Οὐκ ἄν ἠγείσθ' αὐτὸν κἀν ἐπιδραμεῖν. DEM. Aph. I, 831, 10.

Οὔτ' ἄν ἐλόντες αὐθις ἀνθαλοῖεν ἄν. AESCH. Ag. 340.

*Ἄλλους γ' ἄν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἄν μάλιστα εἴ τι μετριάζομεν. THUC. I, 76. (See § 42, 2, N.)

Οὔτ' ἄν κελεύσαιμ', οὔτ' ἄν, εἰ θέλοις ἔτι

Πράσσειν, ἐμοῦ γ' ἄν ἠδέως δρώης μέτα. SOPH. Ant. 69.

Λέγω καθ' ἕκαστον δοκεῖν ἄν μοι τὸν αὐτὸν ἄνδρα παρ' ἡμῶν ἐπὶ πλείστ' ἄν εἶδη καὶ μετὰ χαρίτων μάλιστ' ἄν εὐτραπέλωσ τὸ σῶμα αὐταρκές παρέχεσθαι. THUC. II, 41. (Here *ἄν* is used three times, belonging to *παρέχεσθαι*.)

NOTE 1. This principle, taken in connection with that

stated in § 42, 2, by showing that ἄν can be joined to any word in the sentence which it is important to emphasize, as well as to its own Verb, and even to both, explains many cases in which ἄν and a Participle appear to form a *Protasis*. (See § 41, Note 5.) If a Participle takes the place of a *Protasis*, it is of course one of the most important words in the sentence, and one to which the particle ἄν is especially likely to be attached. The ἄν, however, does not *qualify* such a Participle, any more than it does a Negative or Interrogative with which it is connected for the same purpose; but it always belongs to the principal Verb of the Apodosis. E. g.

Νομίσατε τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πᾶν ἀκριβῆς ἂν ξυγκραθῆν μάλιστα ἂν ἰσχύειν, *believe that these, if they should be united, would be especially strong*. THUC. VI, 18. (Here ξυγκραθῆν alone (not with ἄν) is equivalent to εἰ ξυγκραθείη (§ 52, 1), and the ἄν is placed before it merely to emphasize it, as containing the *Protasis* to the Verb ἰσχύειν, to which this ἄν, as well as the other, belongs.)

Ἄγωνας ἂν τίς μοι δοκεῖ, ἔφη, ὦ πάτερ, προειπὼν ἑκάστοις καὶ ἄλλα προτιθεῖς μάλιστα ἂν ποιεῖν εὖ ἀσκέισθαι, *it seems to me, said he, father, that if any one should proclaim contests, &c., he would cause, &c.* XEN. Cyr. I, 6, 18. (Here the *Protasis*, implied in the Participles, is merely emphasized by ἄν, which belongs to ποιεῖν.)

Λέγοντος ἂν τινος πιστεῦσαι οἴσθε; (i. e. εἰ τις ἔλεγεν, ἐπίστευσαν ἄν;) *do you think they would have believed it, if any one had told them?* DEM. Phil. II, 71, 4. (Here too the ἄν stands near λέγοντος only to point it out as the *Protasis*, to which its own Verb πιστεῦσαι is the Apodosis.)

In these cases, the *Protasis* expressed by the Participle is affected by the ἄν, only as the ordinary *Protasis* with εἰ is affected in the example from SOPH. El. 333, quoted above, under § 42, 3.

NOTE 2. Ἄν is sometimes used elliptically without a Verb, when one can be supplied from the context. E. g.

Οἱ οἰκέται μέγουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔργου), *the slaves are snoring; but they would n't have done so once*. ARIST. Nub. 5.

Ὡς οὐτ' ἂν ἀστών τῶνδ' ἂν ἐξείποιμί τῳ,

Οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὁμως. SOPH. O. C. 1528.

So in Plato, πῶς γὰρ ἂν (sc. εἴη); *how could it?* and similar phrases, especially ὡσπερ ἂν εἰ (also written as one word, ὡσπερ-αεῖ), in which the ἂν belongs to the Verb that is understood after εἰ. E. g.

Φοβούμενος ὡσπερ ἂν εἰ παῖς, *fearing like a child* (i. e. φοβούμενος ὡσπερ ἂν ἐφοβήθη εἰ παῖς ἦν). PLAT. Gorg. 479 A. (See § 53, N. 3.)

NOTE 3. Repetition of κέ is rare; yet it sometimes occurs. E. g.

Τῷ κέ μάλ' ἦ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,

*Ἡ κέ με τεθνηῖαν ἔνι μεγάροισιν ἔλειπεν. Od. IV, 733.

On the other hand, Homer sometimes joins ἂν and κέ in the same sentence for emphasis. E. g.

Καρτεραί, ἄς οὐτ' ἂν κεν *Ἀρης ὀνόσαιτο μετελθῶν,

Οὐτε κ' *Ἀθηναίη λαοσσός. Il. XIII, 127.

4. When an Apodosis consists of several co-ordinate clauses with the same mood, ἂν is generally used only in the first, and understood in the others; unless it is repeated for emphasis, or for some other special reason. E. g.

Οὐδ' ἂν ἐμέ, ἦνίκα δεῦρο ἀποπλεῖν ἐβουλόμην, κατεκώλυεν, οὐδέ τοιαῦτα λέγειν τούτῳ προσέταττεν, ἐξ ὧν ἦκισθ' ὑμεῖς ἐμέλλετ' ἐξίεναι. DEM. F. L. 357, 3. (Here ἂν is understood with προσέταττεν.)

Πάντα ἦρει ὁ Φίλιππος, πολλὰ λέγοντος ἐμοῦ καὶ θρυλοῦντος αἰεί, τὸ μὲν πρῶτον ὡς ἂν εἰς κοινὸν γνώμην ἀποφαινομένου, μετὰ ταῦτα δ' ὡς ἀγροῦντας διδάσκοντος, τελευτῶντος δὲ ὡς ἂν πρὸς πεπρακτότας αὐτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους οὐδὲν ὑποστελλομένου. Id. 390, 5. (The first ἂν belongs to ἀπεφανόμην implied, as *I should have declared it, if I had been speaking merely to inform my colleagues*; in the following clause the same tense (ἐδίδασκον) is implied, and ἂν is not repeated; in the third clause, on the contrary, an Optative is implied, ὡς ἂν λέγοιμι, and therefore the ἂν again appears.)

NOTE. The Adverb τάχα, in the sense of *perhaps*, is often

joined with ἄν (τάχα ἄν), in which case the phrase is nearly equivalent to ἴσως. This, however, cannot be used, unless the ἄν forms an Apodosis with the Verb of the sentence, as if the τάχα had not been joined with it. Thus τάχα ἄν γένοιτο means, *it might perhaps happen*. So τάχα ἄν ἐγένετο means, *it would perhaps have happened*; but it can never (like ἴσως ἐγένετο) mean, *perhaps it happened*.

CHAPTER IV.

USE OF THE MOODS.

IN this chapter all those constructions are treated of, which require any other form of the finite Verb than the Indicative used according to the definition in § 2. The Infinitive and Participle are included here only so far as they are used in Indirect Quotations, or in Protasis and Apodosis, with the same meaning as the finite moods.

These constructions are divided into the following classes: —

- I. Final and Object Clauses after *ἵνα*, *ὡς*, *ὅπως*, *ἵφρα*, and *μή*.
- II. Conditional Sentences.
- III. Relative and Temporal Sentences.
- IV. Indirect Quotations.
- V. Causal Sentences.
- VI. Expressions of a Wish.
- VII. Imperative and Subjunctive in Commands, Exhortations, and Prohibitions.
- VIII. Subjunctive (like the Future Indicative) in Independent Sentences. — Interrogative Subjunctive. — *Ὅ μή* with the Subjunctive or Future Indicative.

SECTION I.

FINAL AND OBJECT CLAUSES AFTER ἵνα, ὡς, ὅπως, ὅφρα,
AND μή.

§ 43. The clauses which depend upon the so-called *Final Particles*, ἵνα, ὡς, ὅπως, ὅφρα, *that*, *in order that*, and μή, *lest*, *that not*, — to all of which the name of *Final Clauses* is sometimes given, — may be divided into three classes: —

A. Pure *Final Clauses*, in which the *end*, *purpose*, or *motive* of the action of *any* Verb may be expressed, after *any one* of the final particles; as ἔρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this*; ἀπέρχεται μὴ τοῦτο ἴδῃ, *he is departing that he may not see this*.

B. Clauses with ὅπως or ὅπως μὴ after Verbs of *striving*, &c.; as σκοπεῖ ὅπως γενήσεται, *see that it happens*; σκοπεῖ ὅπως μὴ γενήσεται, *see that it does not happen*. These partake of the nature of *Final Clauses*, so far as they denote a *purpose*, and of the nature of *Object Clauses*, so far as they take the place of a regular Object-Accusative after the Verb of *striving*. Thus in σκοπεῖ ὅπως καλῶς πράξει (or σκοπεῖ τοῦτο, ὅπως καλῶς πράξει), *he is aiming at being successful*, the dependent clause implies an *end* or *purpose* to which the action of σκοπεῖ is directed (*viz.* that of *being successful*): but it also expresses the *direct object* of σκοπεῖ, so that it may even

stand (as above) as an explanatory clause after an Accusative like *τούτο*. (On the other hand, a *pure* Final Clause may be explanatory of a preceding *διὰ τούτο*, *for this reason*, as *ἔρχεται διὰ τούτο, ἵνα ἴδῃ*.)

C. Clauses with *μή* after Verbs of *fearing*, &c.; as *φοβοῦμαι μὴ γένηται*, *I fear lest it may happen*. These are almost exclusively *Object* Clauses, expressing the object of the fear, without implying any *purpose* to prevent that object from being realized. Thus we can say, *φοβοῦμαι τούτο, μὴ κακῶς πράξω*, *I fear this, lest I may fall into misfortune*, where the clause with *μή* merely explains *τούτο*, the regular object of *φοβοῦμαι*. That no idea of *preventing* the object of the fear is necessarily implied, may be seen from such phrases as *δεῖδω μὴ εἶπεν*, *I am afraid that she said*. (See § 46, Note 5.)

REMARK. Clauses depending on Verbs of *caution* (like *φυλάσσομαι*) properly belong to the mixed class B, as they are partly *final*: they are, however, included below (§ 46) with those depending on Verbs of *fearing*, &c., because they resemble them in sense, and because both are commonly introduced by *μή* alone.

NOTE 1. **Οφρα* is found only in Epic and Lyric poetry.

NOTE 2. The regular negative adverb after *ἵνα*, *ὥς*, *ὅπως*, and *ὅφρα* is *μή*; but after *μή*, *lest*, *οὐ* is used. E. g.

Ἀπέρχεται, ἵνα μὴ τούτο ἴδῃ, *he is departing that he may not see this*. *Φοβεῖται μὴ οὐ τούτο γένηται*, *he is afraid lest this may not happen*.

A. *Pure Final Clauses.*

§ 44. 1. In *pure* Final Clauses the Subjunctive is regularly used, if the leading Verb is *primary*; and the Optative, if the leading Verb is *secondary*.
E. g.

Νῦν δ' ἔρχεσθ' ἐπὶ δείπνον, ἵνα ξυνάγωμεν Ἄρηα. Π. II, 381.

Σοὶ δ' ὤδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς

Ἀτὸς σφ' θυμῷ, εἰδῶσι δὲ πάντες Ἄχαιοί. Od. II, 111.

Εἶπω τι δῆτα κάλλ', ἵν' ὀργίζη πλέον; SOPH. O. R. 364.

Καὶ γὰρ βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελήται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι. XEN. Mem. III, 2, 3.

Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ. XEN. An. III, 2, 27.

*Ὀρυσθ', ἵν' ἀθανάτοισι φέως φέροι ἠδὲ βροτοῖσιν. Od. V, 2.

Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. XEN. An. II, 6, 21.

Βουλῆν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,

*Ὡς μὴ πάντες ὄλωνται ὀδυσσαμένιο τεοῖο. Π. VIII, 36.

Διανοεῖται τὴν γέφυραν λύσαι, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε. XEN. An. II, 4, 17.

Πέφνε δ' Εὔρυτον, ὡς Ἀγέαν λάτριον μισθὸν πρᾶσσοιτο. PIND. Ol. XI (X), 34.

Τούτου ἔνεκα φίλων ἄετο δεῖσθαι, ὡς συνεργοὺς ἔχοι. XEN. An. I, 9, 21.

Αὐτοὶ δὲ φράζωμεθ', ὅπως ὄχ' ἄριστα γένηται. Od. XIII, 365.

Μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης. SOPH. El. 1205.

Εἰς καιρὸν ἤκεις, ὅπως τῆς δίκης ἀκούσης. XEN. Cyr. III, 1, 8.

Παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ. XEN. Mem. II, 10, 2.

Οἶμαι δὲ ταῦτα γίνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινώσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρώνται, οὐδ' ἵνα τοῖς αὐτοῖς ἠδωνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται. XEN. Mem. IV, 4, 16.

*Ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἶη τοῦ πολεμεῖν. THUC. I, 126.

Κεφαλῆ κατανεύσομαι, ὄφρα πεποιθήσῃς. Π. I, 524.

*Ὅρσο δὴ νῦν, ξείνε, πόλιωδ' ἴμεν ὄφρα σε πέμψω. Od. VI, 255.

Δόμον Φερσεφόνας ἐλθέ, ὄφρ' ἰδοῖς· υἱὸν εἴπησ. PIND. OL. XIV, 30.

*Ὡς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,

*Ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. Od. III, 284.

Αὐτὰρ ἔμοι γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος Ἀργείων ἀγέραςτος ἔω. Π. I, 118.

*Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μὴ τι νοήσῃ

*Ἥρη· ἔμοι δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω. Π. I, 522.

Οὐ δὴτ' αὐτὸν ἄξεις δεῦρο, μὴ τις ἀναρπάσῃ; SOPH. AJ. 986.

Λυσιτελεί εἶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα. XEN. CYG. II, 4, 12.

Λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιο, μὴ ὁ πατήρ τι ἄχθοιο καὶ ἡ πόλις μέμφοιο. XEN. CYG. I, 4, 25.

NOTE 1. The Future Indicative sometimes (though rarely) takes the place of the Subjunctive in *pure* Final Clauses, after *ὅπως* and *ὄφρα* (*ὅπως μὴ*, *ὄφρα μὴ*); *never* after *ἵνα* or *ὡς*, and seldom after the simple *μὴ*. (*Μὴ* with the Future is commonly found only after Verbs of the next two classes; §§ 45, 46.) Here, as well as after Verbs of *striving* and of *fearing*, the Future differs from the Subjunctive only by being a more *vivid* form of statement, by which the idea of *futurity* is made more prominent than it is by the Subjunctive. E. g.

*Ἀρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται. Π. I, 136.

Αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι θέλγει, ὅπως Ἰθάκης ἐπιλήσεται. Od. I, 56.

Οὐδὲ δὲ ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται ὑπὲρ τῶν τρεφόντων. XEN. CYG. II, 1, 21.

Χρὴ ἀναβιβάζειν ἐπὶ τὸν τρόχον τοὺς ἀναγραφέντας, ὅπως μὴ πρότερον νῆξ ἔσται πρὶν πυθέσθαι τοὺς ἀνδρας ἀπαντας. ANDOC. de Myster. I, p. 6, 38. § 43.

Θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἐκτωρ εἴσεται. Π. XVI, 242.

*Ὅστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἐστί, μὴ καὶ τις ὄψεται χημῶν ἴσως κατείπη. ARIST. Eccles. 495. So μὴ κεχολώσεται, Π. XX, 301.

NOTE 2. The Particle *ἄν* (κέ) is sometimes joined with *ὥς*, *ὅπως*, and *ὄφρα*, before the Subjunctive in Final Clauses; especially in Homer. The force of *ἄν* is here nearly the same as in Protasis (§ 36, 2); it is joined to the Particle, rendering that (and with it the whole expression) less definite. Commonly, however, *ἄν* in such sentences adds nothing to the sense which can be made perceptible in English. E. g.

Πείθεο, ὥς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι, *obey, that thou mayest gain for me great honor and glory.* II. XVI, 84. (Here *ὥς ἄν ἄρῃαι* is merely a weaker form of expression than *ὥς ἄρῃαι* would have been.)

Ἄλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι, *that thou mayest go the more safely.* II. I, 32.

Ἄλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὄφρα κεν εὔδη σοῖσιν ἐνὶ μεγάροισιν. Od. III, 359.

Ἄλλ' εἰσώμεν, φίλοι, ἔκκληρον αὐτόν, ὥς ἄν εἰς ὕπνον πέσῃ. SOPH. Phil. 825.

Τουτὶ λαβῶν μου τὸ σκιάδειον ὑπέρεχε

*Ανωθεν, ὥς ἄν μὴ μ' ὀρώσιν οἱ θεοί. ARIST. Av. 1508.

Καὶ φατε αὐτόν τοιοῦτον εἶναι, ὅπως ἄν φαίνηται ὥς κάλλιπτος καὶ ἄριστος. PLAT. Symp. 199 A.

*Ἄν γέ τις ὑποπτέυῃ ελεύθερα φρονήματα ἔχοντας μὴ ἐπιτρέψῃεν αὐτῷ ἄρχειν, (πολέμους κινεῖ) ὅπως ἄν τούτους μετὰ προφάσεως ἀπολλύῃ, *that he may (possibly) destroy them.* PLAT. Rep. VIII, 567 A.

Ὡς ἄν μάθῃς, ἀντάκουσον. XEN. An. II, 5, 16. See also An. VII, 4, 2; AESCH. Prom. 10 (ὥς ἄν), 824 (ὅπως ἄν), Eumen. 573 (ὅπως ἄν).

NOTE 3. (α.) *Ἄν is sometimes used in Final Clauses with the same Particles before the Optative, in the same sense as before the Subjunctive. This is especially common in Homer. E. g.

Καὶ μιν μακρότερον καὶ πάσσανα θῆκεν ιδέσθαι, ὥς κεν Φαικήκεσσι φίλος πάντεσσι γένοιτο. Od. VIII, 20.

Ἐνήμαρ δ' ἐς τείχος ἴει βόον· ὕε δ' ἄρα Ζεὺς συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείῃ. II. XII, 25.

Σὺ δέ με προίεις ἐς πατέρα, ὄφρ' ἄν ἐλοίμην δῶρα. Od. XXIV, 334.

(b.) Apart from this use, however, the Optative can be regularly joined with *ἄν* in any Final Clause, if it forms an *Apodosis* with the Verb, to which there is a *Protasis* expressed or *distinctly* understood. Such Optatives with *ἄν* can follow primary as well as secondary tenses. (§ 31, N. 2.)
E. g.

Τὰ βασιλεια οἰκοδομῆν ἀρχόμενος, ὥς ἄν ἴκανα ἀπομάχεσθαι εἶη, *as he was beginning to build the palace, so that it would be strong enough to fight from* (sc. *if it should be necessary*). XEN. Cyr. III, 1, 1.

Ὡς δ' ἄν ἥδιστα ταῦτα φαίνοιτο, αὐτὸς τις αὐτῶ ταῦτα παρασκευάσει, *but each one must acquire these things for himself, in order that (if any one should consider them) they might appear most agreeable*. XEN. Cyr. VII, 5, 81.

Ἔδωκε χρήματα Ἀνταλκίδῳ, ὅπως ἄν, πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἱ Ἀθηναῖοι μᾶλλον τῆς εἰρήνης προσδέοιντο. XEN. Hell. IV, 8, 16. (Here *πληρωθέντος ναυτικοῦ*, *if the navy should be manned*, stands as a *Protasis* to the Optative *ἄν προσδέοιντο*.)

Ταῦτα δὲ περὶ ἑωυτὸν ἐσέμνε τῶνδε εἵνεκεν, ὅπως ἄν μὴ ὀρέοντες οἱ ὀμήλικες λυπείοιτο καὶ ἐπιβουλεύοιεν, ἀλλ' ἑτεροῖός σφι δοκέοι εἶναι μὴ ὀρέωσι, *in order that his companions might not be offended and plot against him if they should see him (ὀρέοντες), and that he might appear to them to be of another nature if they should not see him*. HDT. I, 99.

REMARK. *Μή*, *lest*, can be followed by a Verb with *ἄν* only when the sentence forms a regular *Apodosis*, as in the last case (Note 3, b): even this is found only after Verbs of *fearing*, &c. See § 46, Note 3.

ἵνα is never used with *ἄν* in Attic Greek (unless it is a Relative Adverb, meaning *where*). A single case of *ἵνα κε* in a Final Clause occurs, Od. XII. 156:

Ἄλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἢ κε θάνωμεν,

Ἢ κεὺν ἀλευάμενοι θάνατον καὶ κῆρα φύγωμεν.

NOTE 4. A purpose can be expressed also by a Relative and the Future Indicative (§ 65, 1), as well as by the Future Participle (§ 109, 5).

For the use of *ὥστε* to express a purpose, see § 98, 2.

2. As all Final Clauses express the purpose or motive of *some person*, they admit of the double construction of Indirect Quotations (§ 77, 2); so that, instead of the Optative after secondary tenses, we can have the *mood* and *tense* which the person himself might have used, when he conceived the purpose in his own mind. That is, we can say either ἦλθεν ἵνα ἴδῃ, *he came that he might see* (by § 44, 1); or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see*.

Hence the Subjunctive in Final Clauses after secondary tenses is nearly as common as the more regular Optative. E. g.

Ἐπεκλώσαντο δ' ὄλεθρον ἀνθρώποις, ἵνα ἦσι καὶ ἐσσομένοισιν αἰοιδή. OD. VIII, 579.

Καὶ ἐπίτηδες σε οὐκ ἤγειρον, ἵνα ὡς ἤδιστα διάγῃς. PLAT. CRIT. 43 B.

Πλοῖα κατέκασεν ἵνα μὴ Κύρος διαβῇ. XEN. AN. I, 4, 18.

Ἀλλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἠὲ πρὶν ἐπῆεν,

Ὅφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα. II. V, 127.

Ἄριστέος ξυμβούλευεν ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὀσίτος ἀντίσχη. THUC. I, 65.

Ἦλθον πρεσβευσόμενοι, ὅπως μὴ σφίσι τὸ Ἀπτικὸν (ναυτικὸν) προσγενόμενον ἐμπόδιον γένηται. THUC. I, 31.

Ἐχώρου ἐκ τῶν οἰκιῶν, ὅπως μὴ κατὰ φῶς προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται, ἀλλ' . . . ἥσσους ὦσι. THUC. II, 3.

Τάυτας ἵνα κωλύηθ' οἱ νόμοι συνήγαγον ὑμᾶς, οὐχ ἵνα κυρίας τοῖς ἀδικοῦσι ποιῆτε. DEM. F. L. 341, 12.

Καὶ περὶ τούτων ἐμνήσθην, ἵνα μὴ ταυτὰ πάθητε. DEM. OL. III, 30, 10. (Here the purpose was conceived in the form, ἵνα μὴ ταυτὰ πάθωσιν.)

REMARK. This principle applies equally well to the clauses which follow ὅπως and ὅπως μὴ after Verbs of *striving* (§ 45), and μὴ after Verbs of *fearing*, &c. (§ 46).

This is a favorite construction with certain authors, as

Thucydides; who also, on the same principle, prefer the Indicative to the Optative in ordinary Indirect Quotations after secondary tenses. See § 70, 2, Remark 2.*

NOTE 1. This use of the Subjunctive instead of the Optative makes the language more vivid, by introducing as nearly as possible the exact words or thoughts of the person whose purpose is thus stated.

As the two forms are equally correct (the only difference being that just stated), we find them both in the same sentence, as we find the Indicative and Optative interchanged in Indirect Quotations. (See § 70, 2, Remark 1.) E. g.

Ἐξακοσίους λογάδας ἐξέκριναν, ὅπως τῶν τε Ἐπιπολῶν εἴησαν φύλακες, καὶ ἦν ἐς ἄλλο τι δέη, ταχὺ ξυνεστῶτες παραγίγνωνται, *they selected them, that they might be guards of Eripolæ, and that they might be on hand if they should be needed for anything else.* THUC. VI, 96.

Παρανίσχον δὲ φρυκτούς, ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν, *they raised fire-signals at the same time, in order that the enemy's signals might be unintelligible, and that they (the enemy) might not bring aid.* THUC. III, 22.

The ordinary interpretation of the latter and similar passages, proposed by Arnold, viz. "that the Subjunctive mood indicates the *immediate*, and the Optative the *remote* consequence of the action contained in the principal Verbs, the second being a consequence of the first," manifestly cannot apply to the first example.

NOTE 2. (a.) The use of the Optative for the Subjunctive in Final Clauses after *primary* tenses is, on the other hand, very rare, and is to be viewed as a mere irregularity of construction. E. g.

* Ἀξω τῆλ' Ἰθάκης, ἵνα μοι βίστον πολὺν ἄλφοι. Od. XVII, 250.

* Madvig remarks (*Bemerkungen*, p. 12) that he finds in the first two books of Thucydides *no example* of the Optative after ὅπως or μὴ depending on a secondary tense of a Verb of *striving* or *fearing*; although he cites *fifteen* examples of the Subjunctive from the same books. In pure Final Clauses after secondary tenses, the usage in Thucydides is nearly equally divided between the Subjunctive and the Optative. Xenophon, on the other hand, generally follows the rule, § 44, 1.

(b.) Sometimes, however, the Optative is used, when the leading Verb implies a reference to the past as well as the present. E. g.

Τούτον ἔχει τὸν τρόπον ὁ νόμος, ἵνα μηδὲ πεισθῆναι μηδ' ἐξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ. DEM. Androt. 596, 17. (Here ἔχει implies also the past existence of the law; the idea being, *the law was made as it is, so that it might not be possible, &c.*)

The Historic Present may of course be followed by the Optative. (See § 32, 2.)

3. The *secondary* tenses of the *Indicative* are used after *ἵνα*, sometimes after *ὡς* or *ὅπως*, to denote that the end or object referred to in the Final Clause *is not* or *was not attained*. These tenses of the Indicative have here the same difference in meaning as in hypothetical sentences (§ 49, 2), the Imperfect referring to present time or to continued or repeated action in past time, the Aorist and Pluperfect to past time. Thus *ἵνα τοῦτο ἔπραττεν* means, *in order that he might be doing this (but he is not doing it)*, or *that he might have been doing this (but he was not)*; *ἵνα τοῦτο ἔπραξεν* means, *that he might have done this (but he did not)*; *ἵνα τοῦτο ἐπεπράχαι* means, *that he might have done this (but he has not)*. E. g.

Οὐκ ἂν ἐσχόμην, κ. τ. λ., ἵν' ἡ τυφλὸς τε καὶ κλύων μηδέν, *I should not have forbore (i. e. to destroy my hearing), so that I should be both blind and devoid of hearing (implying that really he is not so)*. SOPH. O. T. 1387.

Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἵν' ἦσαν μηδέν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing*. (This implies that in fact they are not so.) EUR. Fr. Hippol. IX.

Ἐχρῆν εἰσκαλέσαντας μάρτυρας πολλοὺς παρασημῆσθαι κελεύσαι τὰς διαθήκας, ἵν', εἴ τι ἐγένετο ἀμφισβητήσιμον, ἦν εἰς τὰ γράμματα ταύτ' ἐπανελεῖν. DEM. Aph. II, 837, 11. (This implies that they *did not* have the will thus sealed, so that it is *not now possible* to refer to it in case of dispute.)

Ἐχρῆν αὐτοὺς ζητεῖν, ἵνα ἀπὸ ἀλλήλα γέμεθα τούτου τοῦ δημαγωγού, *they ought to have made an investigation, in order that we might have been already freed from this demagogue (but we have not been freed from him)*. DINARCH. in Demosth. p. 91, 24.

Τύριον οἶδμα λιποῦσ' ἔβαν, ἵν' ὑπὸ δειράσι νιφοβόλοις Παρνασσῶ κατενάσθην, *I came, that I might take up my abode under the snowy summits of Parnassus (but never did so)*. EUR. Phoeniss. 202.

Ἐζήτησεν ἄν με τὸν παῖδα, ἵν' εἰ μὴ παρεδίδουν μηδὲν δίκαιον λέγειν ἐδόκουν. DEM. Aph. III, 849, 24.

Τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε ἔμαυτὸν ἀνθρώποισιν ἔνθεν ἦ γεγώς; *that I might never have shown, as I have done*. SOPH. O. T. 1391.

Εἰ γάρ μ' ὑπὸ γῆν ἤκεν, ὡς μήτε θεὸς μήτε τις ἄλλος τοῖσδ' ἐγέγηθει, *would that he had sent me under the earth, so that neither any God nor any one else should have rejoiced at these things (as they have done)*. AESCH. Prom. 152.

Τί δῆρ' . . . οὐκ ἔρριψ' ἔμαυτῆν τῆσδ' ἀπὸ πέτρας, ὅπως τῶν πάντων πόνων ἀπηλλάγην; Id. 747.

REMARK. This construction is especially common, when a Final Clause depends either upon an Apodosis, which contains a secondary tense of the Indicative (§ 49, 2) implying the non-fulfilment of the condition (as is the case in examples 1, 3, 4, and 6, above), or upon a Verb expressing an unfulfilled wish (as in examples 2 and 8). In these cases the Indicative is used by a sort of assimilation.

NOTE 1. The particle ἄν is very rarely joined with the secondary tenses of the Indicative in Final Clauses. When it is used, it denotes that the sentence is an Apodosis (as well as a Final Clause), with a Protasis expressed or understood. E. g.

*Ἐδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μήδ' εἰ ἐβούλετο ἐδύνατο ἂν ἐξεπατᾶν, *securities ought to have then been taken, so that he might not have been able to deceive, even if he had wished*. XEN. An. VII, 6, 23.

NOTE 2. This construction with the Indicative is not found in Homer and the early poets. Even in Attic Greek, the Indicative can never be used, unless it is distinctly implied that the result

is *not* (or *was not*) attained. This of course can never be implied, unless the Final Clause refers either to the present or to the past (as in the examples given above): if it refers to the future, it must be expressed in the ordinary way by the Subjunctive or Optative, even although it depends on one of the class of Verbs mentioned above (Remark). Both constructions may occur in the same sentence. E. g.

Ὅς (τῶν νέων τοὺς ἀγαθοὺς) ἡμεῖς ἂν ἐφυλάττομεν ἐν ἀκροπόλει, ἵνα μηδεὶς αὐτοὺς διέφθειρεν, ἀλλ' ἐπειδὴ ἀφίκοντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοιτο ταῖς πόλεσιν, *we should guard them (if we knew them) in the Acropolis, that no one might corrupt them (as they are now corrupted), and that when (in the future) they should become of age they might become useful to their states.* PLAT. Men. 89 B.

Ταῦτ' ἂν ἤδη λέγειν πρὸς ὑμᾶς ἐπεχείρουν, ἵν' εἰδῆτε, κ. τ. λ., *I should (if that were so) be now undertaking to say this to you, that you might (hereafter) know, &c.* DEM. Aristocr. 623, 11. See § 32, 3 (b), and Remark.

B. *Clauses with "Ὅπως and "Ὅπως μή after Verbs of Striving, &c.*

§ 45. After Verbs signifying *to strive, to take care, to effect*, and the like, the Future Indicative is regularly used with ὅπως and ὅπως μή, if the leading Verb is *primary*. The Subjunctive also occurs; but it is less common and less vivid than the Future.

If the leading Verb is *secondary*, the Future Optative *may* be used (by § 26, Note 1), to correspond to the Future Indicative after *primary* tenses; but generally the Future Indicative is employed here also, on the principle of § 44, 2. The other tenses of the Optative are sometimes used, to correspond to the same tenses of the Subjunctive after *primary* tenses; or the Subjunctive itself may be employed, by § 44, 2. E. g.

Ἐπιμελεῖται ὅπως (or ὅπως μὴ) γενήσεται or γένηται, *he takes care that it may (or may not) happen.* Ἐπεμελείτο ὅπως γενήσεται, γενήσοιτο (rare), or γένοιτο, *he took care that it should happen.*

(Fut.) Ὡσπερ τὸν ποιμένα δεῖ ἐπιμελεῖσθαι ὅπως σῶαί τε ἔσονται αἱ οἴες καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως σῶαί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσιν, καὶ, οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται. XEN. Mem. III, 2, 1.

Καλὸν τὸ παρασκευάζειν ὅπως ὡς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί. PLAT. Gorg. 503 A.

Μικρὰν πρόνοιαν ἔχειν δοκεῖ ὅπως ὁ νόμος κύριος ἔσται καὶ μήτε συγχυθήσεται μήτ' αὐ μεταποιηθήσεται; DEM. Aristocr. 640, 10.

Καλῶς δὲ δημαγωγῆσεις, ἣν σκοπῆς ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἔξουσιν, οἱ δ' ἄλλοι μηδὲν ἀδικήσονται. ISOC. Nicocl. p. 18 A. § 16.

Ὅρα ὅπως μὴ ἀποστήσονται. HDT. III, 36.

Σοὶ μελέτω ὅπως μὴ σε ὄψεται. HDT. I, 9.

Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις. ISOC. Nicocl. p. 22 B. § 37.

Τί μάλιστ' ἐν ἅπασιν διεσπούδασται τοῖς νόμοις; ὅπως μὴ γενήσονται οἱ περὶ ἀλλήλους φόνοι. DEM. Lept. 505, 9.

(Subj.) Ἄλλου του ἐπιμελήσει, ἣ ὅπως ὅτι βέλτιστοι πολῖται ὤμεν; PLAT. Gorg. 515 B.

Παρασκευάζεσθαι ὅπως σὺν θεῷ ἀγωνιζώμεθα. XEN. Cyr. I, 5, 14.

Κελεύει Ξενοφῶντα συμπροθυμεῖσθαι, ὅπως διαβῆ τὸ στράτευμα. XEN. An. VII, 1, 5.

Ὁνειράται παρ' αὐτῶν ὅπως μὴ ἀπίωμεν ἐκ Μακεδονίας. DEM. Cor. 236, 12.

Οὐ γὰρ ὅπως πλείονος ἄξιος γένηται ἐπιμελεῖται, ἀλλ' ὅπως αὐτὸς ὅτι πλείστα ὠραία καρπώσεται. (Subj. and Fut. combined.) XEN. Symp. VIII, 25.

(Fut. Opt.) Ἐξῆ ὑπὸ πολλῆς ἐπιμελείας ὅπως ὡς ελάχιστα μὲν ὄψοιτο, ελάχιστα δ' ἀκούσοιτο, ελάχιστα δ' ἔροιτο. XEN. Oecon. VII, 5. (Here the construction after a primary tense would be, ὅπως ὄψεται . . . ἀκούσεται . . . ἔρηται.)

Ἐπεμελείτο ὅπως μὴ ἄσιτοί ποτε ἔσονται. XEN. Cyr. VIII, 1, 43.

See the other examples of the Future Optative, under § 26, Note 1 (a).

(Fut. Ind. after Second. Tenses.) *Ἐπρασσον ὅπως τις βοήθεια ἦξει. THUC. III, 4. (See Remark, below.)

Προθυμηθέντος ἐνὸς ἐκάστου ὅπως ἡ ναὺς προέξει. THUC. VI, 31.

Ἐλαβεῖσθαι παρεκελεύεσθε ἀλλήλοις, ὅπως μὴ λήσετε διαφθαρέντες. PLAT. GORG. 487 D.

Οὐδ' ὅπως ὀρθὴ πλεύσεται προείδετο, ἀλλὰ καθ' αὐτὸν ὅπως ἐπὶ τοῖς ἐχθροῖς ἔσται παρεσκευάσεν. DEM. F. L. 419, 28.

(Opt.) Ἐπεμέλετο αὐτῶν, ὅπως αἰεὶ ἀνδράποδα διατελοῖεν. XEN. CYT. VIII, 1, 44.

Ἄπεκρίνατο, ὅτι αὐτῶ μέλοι ὅπως καλῶς ἔχοι. XEN. AN. I, 8, 13.

Ἐμεμλήκει δὲ αὐτοῖς ὅπως ὁ ἵππαγρέτης εἰδείη οὐς δέου πέμπειν. XEN. HELL. III, 3, 9.

(Subj. after Second. Tenses.) *Ἐπρασσεν ὅπως πόλεμος γένηται. THUC. I, 57.

It will thus be seen, that the Future Indicative is the most common construction in these sentences, *after both primary and secondary tenses*; the Future Optative, which is *theoretically* the regular form after secondary tenses, being rarely used, for the reason stated in § 26, Note 2. (See § 44, Note 1.)

REMARK. *Ὅπως (like ὡς) is originally a Relative Adverb, meaning *as*. Cf. THUC. VII, 67, οὕτως, ὅπως δύνανται, *as they can*. Then it is used in indirect questions, being equivalent to ὅτῳ τρόπῳ, *how, in what way*. When it is employed strictly in this sense, as an Adverb of *manner*, it always takes the Future Indicative; as σκοπεῖν ὅπως ἡ πόλις σωθήσεται, *to see how the city shall be saved*. So τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὅδον δείκνυσι, *he shows them how they can avoid suffering punishment (ὅτῳ τρόπῳ μὴ δώσουσι)*. DEM. Timocr. 733, 20. Even here, by a slight modification in sense, it may denote *also* the object of the *striving*, &c., so that σκοπεῖν ὅπως ἡ πόλις σωθήσεται may mean, *to see that the city shall be saved*. (So with the other example.) Here, however, the Subjunctive is also allowed, as the interroga-

tive force of ὅπως is lost sight of, and its force as a final particle appears. E. g.

Σκόπει ὅπως μὴ ἕξαρνος ἔσει ἂ νῦν λέγεις, *see that you do not deny what you now say.* PLAT. Euthyd. 283 C.

Σκεπτόν ἐστιν ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἠνδρῶν ἀποβάλωμεν. XEN. AN. IV, 6, 10.*

From this it becomes established as a final particle, and denotes the *purpose* in ordinary final clauses. From the original force of ὅπως as a Relative, used in indirect questions in the sense of *how*, we must explain its occasional appearance in Indirect Quotations in the sense of *ὡς* or *ὅτι*. (See § 78.)

NOTE 1. Ὅπως in this construction sometimes (though rarely) takes the particle *ἄν*, when it is followed by the Subjunctive; never, when it is followed by the Future Indicative. Its force is the same as in ordinary Final Clauses. (§ 44, 1, Note 2.) When *ἄν* is used with the Optative after a Verb of *striving*, it denotes an ordinary Apodosis, as in § 44, 1, Note 3 (δ). E. g.

Πάντα ποιῶσι, ὅπως ἄν σφίσι τὸ πηδάλιον ἐπιτρέψῃ. PLAT. Rep. VI, 488 C.

Ἐὰν δ' ἔλθῃ, μηχανητόν, ὅπως ἄν διαφύγῃ καὶ μὴ δῶ δίκην ὁ ἐχθρός. PLAT. Gorg. 481 A.

Σκοπῶ, ὅπως ἄν ὡς ῥῆστα διάγοιεν, ἡμεῖς δ' ἄν μάλιστα ἄν εὐφραϊνοίμεθα θεώμενοι αὐτούς, *I try to see how they might (if they should choose) live the easiest lives, &c.* XEN. Symp. VII, 2.

NOTE 2. This use of ὅπως with the Future Indicative is not found in Homer, except in passages where it retains its

* Cf. DEM. Megal. 207, 5, σκοπεῖν ἐξ ὅτου τρόπου μὴ γενήσονται (φίλοι), *to see in what way they can be prevented from becoming friends*; and THUC. I, 65, ἐπρασσεν ὅπῃ ὠφελία τις γενήσεται, *he was effecting, that, &c.*; quoted by Madvig, *Synt.* p. 125, whose views in the main are given in the text, above. Cf. also THUC. IV, 128, ἐπρασσεν ὅτῃ τρόπῃ τάχιστα τοῖς μὲν ξυμβήσεται τοῖς δὲ ἀπαλλάξεται.

full force as an Interrogative, without reference to a *purpose*, as in Od. XIII, 376: *Φράζευ ὅπως μνηστήρων ἀναδέσει χεῖρας ἐφήσεις*, *consider how you shall lay hands upon the shameless suitors.*

The regular Homeric construction in such sentences is that of ὅπως or ὡς (sometimes with *ἄν* or *κε*), followed by the Subjunctive after primary tenses, and by the Optative (never the Future) after secondary tenses, as in ordinary Final Clauses. (See below, Note 4.) E. g.

Αὐτοὶ δὲ φραζόμεθ' ὅπως ὄχ' ἄριστα γένηται. Od. XIII. 365.
Φραζόμεθ' (Imperf.) 'Αργείοισιν ὅπως ὄχ' ἄριστα γένοιτο. Od. III. 129.

Πεῖρα ὅπως κεν δὴ σὴν πατρίδα γαίαν ἴκηαι. Od. IV, 545.

Πειρᾷ, ὡς κε Τρῶες ὑπερφίαλοι ἀπόλωνται. II. XXI, 459.

*Ωτρυν' ὡς ἄν πύρνα κατὰ μνηστήρας ἀγείροι

Γνοίη θ' οἳ τινές εἰσιν ἐναΐσιμοι οἳ τ' ἀθέμιστοι. Od. XVII, 362.

Φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. Od. I, 205.

It may be observed, that several of these passages, especially those in which the Subjunctive without *κέ* is used after *φράζομαι*, can be explained as indirect questions, on the principle of § 71.

NOTE 3. As many Verbs of this class imply *caution*, they may be followed by the simple *μή* (without ὅπως), like Verbs of *caution* and *fearing*. See especially ὄρω and σκοπῶ. Here, as elsewhere, *μή* takes the Subjunctive more frequently than the Future Indicative. E. g.

Σκοπεῖ δὴ μή τούτοις αὐτὸν ἐξαιτήσῃται καὶ καταγέλασῃ.
DEM. Mid. 563, 26.

*Ὅρα οὖν μή τι καὶ νῦν ἐργάσῃται. PLAT. Symp. 213 D.

*Ὅρα μή πολλῶν ἐκάστω ἡμῶν χειρῶν δεήσῃ. XEN. Cyr. IV, 1, 18.

Σκόπει, μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα. SOPH. O. C. 1180.

*Ὅρα σύ, μή νῦν μέν τις εὐχερῆς παρήσ. SOPH. Phil. 519.

(See the corresponding use of ὅπως μή, instead of μή, after Verbs of *fearing*, &c., § 46, Note 2.)

NOTE 4. Ὡς is sometimes, though rarely, used instead of

ὅπως after Verbs of *striving*, even in Attic Greek. (For the Homeric usage, see Note 2.) E. g.

*Ἐπιμελῶνται ὡς ἔχῃ οὕτως. XEN. Oecon. XX, 8.

*Ὡς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἔμοι μελήσει. XEN. Cyr. III, 2, 13.

So with ἄν: τὸ ὅσα ἄν γνῶ ἀγαθὰ εἶναι ἐπιμελείσθαι ὡς ἄν πραχθῆ. . . . Οὐ φέροι καρπὸν, ἦν μὴ τις ἐπιμελήται ὡς ἄν ταῦτα περαίνηται. XEN. Hipparch. IX, 2.

NOTE 5. Some Verbs, which are regularly followed by an Infinitive of the Object, occasionally take a clause with ὅπως (rarely with other particles) in nearly or quite the same sense:—

(a.) Verbs of *exhorting*, *commanding*, and *entreating* are sometimes followed by ὅπως, and those of *forbidding* by ὅπως μὴ, after the analogy of Verbs of *striving*, &c. E. g.

Λίσσασθαι δέ μιν αὐτὸς ὅπως νημερτέα εἶπη, and *implore him himself to speak the truth.* Od. III, 19.

Λίσσεται δ' αἰεὶ *Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν *Ἄρηα, *he implored him to liberate Ares.* Od. VIII, 344.

Διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τοιούτους. PLAT. Rep. VIII, 549 E.

*Ἐμοιγε ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην. Id. I, 339 A.

*Ἀπειρημένον αὐτῷ ὅπως μηδὲν ἐρεῖ ὧν ἠγείται, *when he is forbidden to say a word of what he believes.* Id. I, 337 E.

(b.) *Ἴνα is used in the same sense in a single passage of the Odyssey, III, 327:

Λίσσασθαι δέ μιν αὐτὸς Ἴνα νημερτὲς ἐνίσπη, and *implore him yourself to speak the truth.*

This use of Ἴνα is not found in Attic Greek; but it reappears in the later language, as in the New Testament. E. g.

*Ἐντολὴν καινὴν δίδωμι ὑμῖν, Ἴνα ἀγαπᾶτε ἀλλήλους, *a new commandment I give unto you, that ye love one another.* IOHANN. Evang. XIII, 34. So εἰδέθησαν Ἴνα ἐκβάλλωσιν, LUC. IX, 40.

(c.) A case of ὡς and the Subjunctive (instead of an Ob-

ject Infinitive) after a Verb implying a *promise*, is found in Il. I, 558 : —

Τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλλῆα τιμῆσῃς, δλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν, *that you promised by your nod to honor Achilles, &c.*

NOTE 6. (a.) On the other hand, some Verbs which regularly take *ὅπως* are occasionally found with an Infinitive of the Object. (See § 46, N. 8.) E. g.

Ἄει τινα ἐπεμέλοιο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι, *they always took care that one of their own number should be in the offices* (where we should expect *ὅπως τις ἔσται, ἔσοιτο, εἶη, or ἦ*). THUC. VI, 54.

(b.) Verbs of this class can be followed by an indirect question introduced by *εἰ, whether*. E. g.

Εἰ ξυμποήσεις καὶ ξυνεργάσει σκόπει, *see whether thou wilt assist me, &c.* SOPH. Ant. 41. (See § 46, Note 6, c.)

NOTE 7. (a.) Both *ὅπως* and *ὅπως μὴ* are sometimes used elliptically with the Future Indicative in *exhortations* and *prohibitions*, depending on some Imperative like *σκόπει* or *σκοπεῖτε, take care*, understood. E. g.

Ὅπως ἀνὴρ ἔσει (sc. σκόπει), *prove thyself a man.*

Ὅπως μοι, ὦ ἄνθρωπε, μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἕξ, *do not tell me that twice six are twelve.* PLAT. Rep. I, 337 A.

Ὅπως οὖν ἔσεσθε ἄνδρες ἀξιοὶ τῆς ἐλευθερίας (sc. σκοπεῖτε), *prove yourselves men worthy of freedom.* XEN. An. I, 7, 3.

Ὅπως γε, ἂν τι τούτων γίγηται, τούτους ἐπαινέσεσθε καὶ τιμῆσετε καὶ στεφανώσετε, ἐμὲ δὲ μὴ· καὶ μένοι κἂν τι τῶν ἐναντίων, ὅπως τούτοις ὀργεῖσθε. DEM. F. L. 355, 17.

Ὅπως τοῖνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς, *see therefore that you say nothing about the war.* Id. 370, 22.

(b.) This ellipsis is occasionally carried still further by the omission of *ὅπως* from *ὅπως μὴ*, which leaves *μὴ* alone with the Future Indicative in *prohibitions*. Thus from expressions like *ὅπως μηδὲν ἐρεῖς* (in the last example) come such prohibitions as these, in which *μὴ* is used with the Future in apparently independent sentences : —

Μηδὲν τῶνδ' ἐρεῖς κατὰ πόλιν, say nothing of this kind against the city. AESCH. Sept. 250.

Καὶ μὴ παραλείψεις μηδένα. (?) ARIST. Ecclesiast. 1145.

Ἔνον ἀδικήσεις μηδέποτε καιρὸν λαβών. MENAND. MONOS. 397.

Διώξεις δὲ μηδαμῇ εἰς ἀφανές. XEN. Cyr. VI, 3, 13. (This passage, like the others, has been often emended against the authority of the Mss.)

For a similar ellipsis of a Verb of *fearing* before ὅπως μὴ or μή, see below, § 46, Note 4.

REMARK. The construction of Note 7 is confined almost exclusively to the *second person* of the Verb; yet the first and third persons are sometimes found. E. g.

Καὶ ὅπως, ὥσπερ ἐρωτῶσι προθύμως, οὕτω καὶ ποιεῖν ἐθελήσουσιν. DEM. Chres. 99, 14.

Ὅπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλησίον καθεδούμεθα. ARIST. Eccles. 297.

NOTE 8. When an Aorist Subjunctive Active or Middle was to be used with ὅπως or ὅπως μὴ after a Verb of *striving*, the *second Aorist* was preferred to the *first*, if both forms were in use. This arose from the great similarity *in form* between the *first Aorist Subjunctive Active and Middle* and the *Future Indicative* (as βουλεύση and βουλεύσει, βουλεύσῃται and βουλεύσεται): this made it natural for a writer, if he intended to use the Subjunctive at all, to avoid those forms of it which were nearly identical with the more regular Future Indicative. This of course did not apply to the *first Aorist Subjunctive Passive*, which has no resemblance to the Future Indicative. The same remark applies to the Subjunctive after οὐ μὴ, in the construction described in § 89, 1. In both constructions the Subjunctive differs from the Future only by being a less vivid form of expression.*

* The general rule, first laid down by Dawes (Misc. Crit. pp. 221 and 227), which declared the first Aorist Subjunctive Active and Middle a solecism after ὅπως μὴ and οὐ μὴ, was extended by others so as to include ὅπως (without μὴ), and the Greek authors

C. *Clauses with μή after Verbs of Fearing, &c.*

§ 46. After Verbs and phrases which express or imply *fear, caution, or danger, μή, lest or that*, is used with the Subjunctive if the leading Verb is *primary*, and with the Optative if the leading Verb is *secondary*. By the principle of § 44, 2, the Subjunc-

were emended to conform to it. As this rule has no other foundation than the accidental circumstance mentioned in Note 8, it naturally fails in many cases, in some of which even emendation is impossible. Thus in the example, *κελεύουσι προστατεύσαι ὅπως ἐκπλεύσῃ ἡ στρατιά*, XEN. AN. V, 6, 22, *ἐκπλεύσῃ* cannot be a mistake for *ἐκπλεύσει*, as the Attic Future is *ἐκπλεύσομαι* or *ἐκπλευσοῦμαι*. So in SOPH. Phil. 381, *οὐ μή ποτ' ἐς τὴν Σκύρον ἐκπλεύσῃς*, no emendation is possible. See also PLAT. Rep. X, 609 B, *οὐ μή ἀπολέσῃ*, where the Future would be *ἀπολεί*. The rule of Dawes is now generally abandoned; but most editors still hold to it (at least in practice) so far as to exclude the prohibited forms after *ὅπως* when it follows Verbs of *striving, &c.* Even here, however, the rule is maintained only by changing many passages against Mss. authority. Thus in DEM. Ol. I, p. 9, 17, all Mss. read, *παρασκευάσασθαι ὅπως ἐνθένδε βοηθήσῃτε, καὶ μὴ πάθῃτε ταῦτόν*, while nearly all editions have *βοηθήσετε*. In the Third Philippic of Demosthenes three similar examples occur: p. 128, 25, *ὅπως μηδεὶς ἀνατρέψει, τοῦτο σκοπεῖσθαι*, where all Mss. have *ἀνατρέψη*; p. 124, 10, *ὅπως μὴ κινήσεται σκοποῦντας*, and p. 125, 10, *ὅπως μὴ δουλεύσουσιν πράττοντες*, where the weight of Mss. authority favors *κινήσῃται* and *δουλεύσωσιν*.

Whatever view is taken of these last examples, there certainly seems to be no reason for extending the rule of Dawes to *ὅπως* in *pure Final Clauses*, as in these the Future is used only by exception (§ 44, 1, N. 1). There is no objection, therefore, to such sentences as these:—

Ὡν ἕνεκα ἐπιταθῆναι, ὅπως ἀπολαύσωμεν καὶ ὅπως γενώμεθα, XEN. Cyr. VII, 5, 82; and ἐκκλησίαν ξυνήγαγον, ὅπως ὑπομνήσω καὶ μέμψωμαι, THUC. II, 60. (See Arnold's note on the latter passage.)

tive can also follow secondary tenses, in order that the mood, in which the object of the fear *originally* occurred to the mind, may be retained.

Μῆ (like the Latin *ne*) denotes fear that something *may happen* which is *not desired*; *μη οὐ* (*ut = ne non*) denotes fear that something *may not happen* which is *desired*. E. g.

Φωβοῦμαι *μη γένηται* (vereor *ne* accidat), *I fear that it may happen*: φοβοῦμαι *μη οὐ γένηται* (vereor *ut* accidat), *I fear that it may not happen*.

Νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα *μη σε παρείπη*. Π. I, 555.

Δεῖδω *μη θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι*. Od. V, 473.

Οὐ φοβῆ *μη σ' Ἄργος ὥσπερ κἄμ' ἀποκτεῖναι θέλη*. EUR. Or. 770.

Ποῖον ἔθνος οὐ δοκεῖ φοβούμενον *μη τι πάθη*; XEN. Cyr. I, 6, 10.

Φροντίζω *μη κράτιστον ἦ μοι σιγᾶν*. XEN. Mem. IV, 2, 39.

Φυλαττόμενος *μη δόξῃ μαθάνειν τι*. Id. IV, 2, 3.

Δέδοικα *μη οὐδ' ὄσιον ἦ ἀπαγορεύειν*. PLAT. Rep. II, 368 B.

Τὰ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, *μη ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος οὐδαμοῦ ἔτι ἦ, ἀλλὰ διαφθείρηται τε καὶ ἀπολλύηται*. PLAT. Phaed. 70 A.

Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος, *μη λάβωσι προστάτας αὐτῶν τινος τούτων, there is danger of this, that they may take, &c.* XEN. An. VII, 7, 31.

Κίνδυνός ἐστι, *μη μεταβάλωνται καὶ γένωνται μετὰ τῶν πολεμίων*. ISOC. Plataic. p. 303 E. § 38.

Ὅκνῶ *μη μοι ὁ Λυσίας ταπεινός φανῇ*. PLAT. Phaed. 257 C.

Εὐλαβοῦ δὲ *μη φανῆς κακὸς γεγώς*. SOPH. Trach. 1129.

Οὐδὲν δεινοὶ ἔσονται *μη βοηθέωσι ταύτη*. HDT. VII, 235.

Ἐποπτεύομεν καὶ ὑμᾶς *μη οὐ κοινοὶ ἀποβῆτε*. THUC. III, 53.

Δισχυνόμενος *μη φορτικῶς σκοπῶμεν*. PLAT. Theaet. 183 E.

Δείσας *μη πῶς οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί*. Π. V, 298.

Ἄζετο γὰρ *μη Νυκτὶ θοῆ ἀποθύμα ἔρδοι*. Π. XIV, 261.

Ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ, *μη μοι τὸ κάλλος ἄλγος ἐξέυροι ποτέ*. SOPH. Trach. 25.

*Ἐδειςαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέραια καὶ αὐτοὺς κατακόψειαν. XEN. AN. I, 10, 9.

Οὐκέτι ἐπετίθεντο, δεδουκότες μὴ ἀποτμηθείησαν. Id. III, 4, 29.

*Ἐδειςαν μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι. Id. V, 7, 26.

*Υποπτέουσας μὴ τὴν θυγατέρα λέγῃσι, ἤρετο. XEN. CYG. V, 2, 9.

*Ἡθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχουσι ὀπίθεν λαμβάνουσι. XEN. AN. III, 5, 3.

Οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μὴ τις ἄνω πορευομένων ἐκ τοῦ ὄπισθεν ἐπίσποιτο. Id. IV, 1, 6.

Οἱ Φωκαῖες τὰς νήσους οὐκ ἐβούλοντο πωλεῖν, δειμαίνοντες μὴ ἐμπόριον γένωνται. HDT. I, 165.

Τῷ γὰρ δεδιέναι μὴ λόγοις ἦσσαν ὥσι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρου. THUC. III, 83.

Περιδεῖς γενόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες. THUC. III, 80.

*Ἐδειςα μὴ Τροίαν ἀθρόοισι καὶ ξυνοικίῃ πάλιν. EUR. HEC. 1138.

Οἱ θεώμενοι ἐφοβοῦντο μὴ τι πάθῃ. XEN. SYMP. II, 11.

Δῆλος ἦν πᾶσιν (Κῦρος) ὅτι ὑπερεφοβείτο μὴ οἱ ὁ πάππος ἀποθάνῃ. XEN. CYG. I, 4, 2.

It will be seen by the examples that the construction with *μή* is very often used, when the leading Verb only *implies* the fear, caution, or danger, as after *ὑποπτέω* and *δκνῶ*. On this principle we must explain passages like II. X, 100; *οὐδέ τι ἴδμεν, μή πως καὶ διὰ νύκτα μενουήσωσι μάχεσθαι*, where the idea is, *we know of no security against their deciding to fight during the night*.

REMARK. This construction with *μή*, after Verbs of *caution* like *φυλάττομαι*, *ἐλαβοῦμαι*, &c., follows the general principle of Final Clauses, the leading Verb expressing a *purpose* to prevent the result from taking place. On the other hand, in *φοβοῦμαι* and other Verbs expressing *fear* or *danger*, no such *purpose* is expressed or implied, but there is merely an *apprehension* that something *will* happen, or, in some cases, that something *is now* taking place or *has already* happened. We should hence expect that these Verbs would

follow the analogy of Verbs of *thinking*, &c., and take either the Infinitive or the Indicative with *ὡς*, to denote the *object* of the fear. (This actually happens in a few cases; as *ὄφροβούμεθα ἐλασσώσεσθαι*, THUC. V. 105; *μη φοβοῦ ὡς ἀπορήσεις*, XEN. Cyr. V, 2, 12. See below, Note 6.) Still, Verbs of *fearing*, when the object of the fear is *future*, as it commonly is, are closely connected in sense with those like *φυλάττομαι*; as they imply at least a *desire* (though not a *purpose*) to prevent the result. The Greeks generally apply to both the same construction, and as they say *φυλάττομαι μη γένηται*, they say also *φοβοῦμαι μη γένηται*. When the object of the fear is already *past* or actually *present*, so that no desire of *preventing a result* can be implied, Verbs of *fearing* are still followed by *μη* as before; but now all analogy to Final clauses disappears, and the dependent Verb is put in the proper tense, of the Indicative, as in ordinary Object clauses after *ὅτι* and *ὡς*. (See below, Note 5.)

NOTE 1. Sometimes, though seldom, *μη* takes the Future Indicative after Verbs of *fearing*, &c. E. g.

Φοβοῦμαι δέ, μη τινας ἡδονὰς ἡδοναῖς εὐρήσομεν ἐναντίας. PLAT. Phil. 13 A.

Φοβερόν καὶ σφαλερόν, μη σφαλῆις κείσομαι. PLAT. Rep. V, 451 A.

Περισκοπούμενη μη ξυμφορὰ γενήσεται. ARIST. Eccles. 488.

Ὅρα μη πολλῶν ἐκάστω ἡμῶν χειρῶν δεήσει. XEN. Cyr. IV, 1, 18.

The Future seems to differ from the Subjunctive in these cases, as in Final clauses, only by expressing the result more vividly and marking its *futurity* more strongly. Thus *ὄρατε μη πάθωμεν*, in XEN. Cyr. IV, 1, 15, does not differ from *ὄρατε μη πεισόμεθα*, except in the manner of expression, just as *ἐὰν μη πάθωμεν* would differ from *εἰ μη πεισόμεθα*. (See § 44, 1, N. 1.) For the rare use of the Future Optative after Verbs of *fearing*, &c., see § 26, Note 1 (b).

NOTE 2. Verbs denoting *fear* and *caution* are sometimes followed by *ὅπως μή*, with the Future Indicative or Subjunctive after primary tenses, and with the Optative after secondary tenses like Verbs of *striving*, &c. Many Verbs (like *ὀρῶ* and *σκοπῶ*) belong equally well to both classes (§§ 45, 46). It will be noticed, that *ὅπως μή* here is exactly equivalent to *μή*, so that *φοβοῦμαι ὅπως μή γενήσεται* (or *γένηται*) means, *I fear that it will happen* (not, *I fear that it will not happen*). (See Note 6, a.) E. g.

Τοῦ δαίμονος δέδοιχ' ὅπως μή τεύξομαι κακοδαίμονος. ARIST. Eq. 112.

Ἐυλαβοῦμενοι ὅπως μή οἰχήσομαι. PLAT. Phaed. 91 C.

Δέδοικα ὅπως μή ἀνάγκη γένηται, *I fear that there may be a necessity*. DEM. Phil. III, 130, 14.

Οὐ φοβεί, ὅπως μή ἀδόσιον πρᾶγμα τυγχάνης πράττων; PLAT. Euthyphr. 4 E.

Φυλάττου, ὅπως μή εἰς τούναντίον ἔλθης. XEN. Mem. III, 6, 16.

Ἐδέως ἄν (θρέψαιμι τὸν ἄνδρα), εἰ μή φοβοίμην ὅπως μή ἐπ' αὐτόν με τράποιτο. XEN. Mem. II, 9, 2.

NOTE 3. The particle *ἄν* is never used with *μή* and the Subjunctive. It is sometimes joined with an Optative depending upon *μή* after Verbs of *fearing*, in which case it always forms an Apodosis with the Optative. Such an Optative with *ἄν* can of course follow primary as well as secondary tenses, by § 31, Note 2. (See § 44, 1, Note 3, Remark.) E. g.

Δέδοικα γὰρ μή πρὸ λέγοις ἄν τὸν πόθον τὸν ἐξ ἐμοῦ, *I fear that you might tell (if you should have an opportunity)*. SOPH. Trach. 631. (Cf. Philoct. 493.)

Οὔτε προσδοκία οὐδεμία ἦν μή ἄν ποτε οἱ πολέμοι ἐπιπλεύσειαν. THUC. II, 93.

Ἐκεῖνο ἐννώω μή λίαν ἄν ταχὺ σωφρονισθεῖην, *lest (in that case) I should be very soon brought to my senses*. XEN. An. VI, 1, 28.

NOTE 4. *Μή* with the Subjunctive, and *ὅπως μή* with the

Future Indicative (seldom the Subjunctive), are sometimes used elliptically, depending upon some Verb of *fear* or *caution* understood. This expresses an apprehension or anxiety, sometimes a mere suspicion. It is especially common in Plato. E. g.

Ἄλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, θανατὸν φυγεῖν, *but (I fear) lest this may not be the difficult thing, to avoid death.* PLAT. Apol. 39 A.

Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, *(I fear) lest it may be too rude to speak the truth.* PLAT. Gorg. 462 E.

Ἄλλὰ μὴ οὐχ οὕτως ἔχη, ἀλλ' ἀναγκαῖον ἢ εἰδὸτα τίθεσθαι τὸν τιθέμενον τὰ ὀνόματα. PLAT. Crat. 436 B.

Οἱμοι πάλας, ὁ Ζεὺς ὅπως μὴ μ' ὄψεται. ARIST. Av. 1494.

Ὅπως οὖν μὴ ἀπολεῖ μαστιγούμενος. XEN. Cyr. I, 3, 18.

Ἄλλ' ὅπως μὴ ἐν τοῖς ζωγραφήμασιν ἢ τοῦτο, τὸ μὴ ὀρθῶς διανέμειν, ἐπὶ δὲ τοῖς ὀνόμασιν οὐ, ἀλλ' ἀναγκαῖον ἢ ἀεὶ ὀρθῶς. PLAT. Crat. 430 E.

NOTE 5. It has been already remarked (Remark before Note 1), that Verbs of *fearing* commonly refer to a *future* object of fear, which some one has a *desire* (though not a *purpose*) to prevent; whence these Verbs are classed with those of *caution*, &c., and take the same constructions as Final clauses. Verbs of *fearing*, however, may be used also with reference to objects of fear that are *past* or immediately *present*; so that no desire or even possibility of preventing the result can be implied. Here, therefore, all analogy to Final clauses disappears, and μῆ is followed by the present and past tenses of the Indicative, as ὅτι or ὡς would be in Indirect Quotations. The following cases occur:—

(a.) Μῆ with the Present Indicative expresses a fear that something *is now going on*. E. g.

Ὅρῶμεν μὴ Νικίας οὔεται τι λέγειν, *let us be cautious lest Nicias is thinking that he says something.* PLAT. Lach. 196 C. (Here the Subjunctive οἴηται would have meant, *lest Nicias may think*, including the Future.)

Φοβείσθε, μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ πρόσθεν

βίῳ, you are afraid lest I am now in a more peevish state of mind, &c. (where the Subjunctive would have referred to the Future, lest I may be). PLAT. Phaed. 84 E.

Ἐπίσχεσ, ὡς ἂν προὔξερευνήσω στίβον,

Μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,

Κάμοι μὲν ἔλθῃ φαυλὸς ὡς δούλω ψόγος. EUR. Phoeniss. 92.

(Here μή . . . φαντάζεται means, lest any one is now to be seen; and μή . . . ἔλθῃ, lest any report may come hereafter.)

Ἄναξ, ἐμοὶ τοι, μή τι καὶ θεήλατον

Τούργον τόδ' ἦ, ξύννοια βουλεύει πάλαι. SOPH. Ant. 278.

The idea is, my mind has long been anxious, lest this is the work of the Gods. (Ἔστιν is to be understood after μή.*)

Ὅρα μή ἐκέινον καλύει. PLAT. Charm. 163 A.

Ἄλλ' εἰσόμεισθα, μή τι καὶ κατάσχετον

Κρυφῆ καλύπτει καρδία θυμουμένη,

Δόμους παραστείχοντες. SOPH. Ant. 1258.

The idea is, we shall learn the result of our anxiety lest she is concealing, &c.†

(b.) Μή with the Perfect Indicative expresses a fear lest something has already happened. The difference between

* That this is the correct explanation of the passage, SOPH. Ant. 278, and that we need not emend it with Nauck, so as to read, τούργον τόδ' ἦ, ξύννοια βουλεύει πάλαι, is evident from the Scholion on the passage: Ἡ σύννοια μοι βουλεύεται καὶ οἶεται μή καὶ θεήλατόν ἐστι τὸ πρᾶγμα.

† In this passage, if anywhere, it would seem necessary to admit the Interrogative force usually ascribed to μή, which would make it equivalent to εἰ οὐ, whether not. But here, as in the other passages quoted, it is plain that the dependent clause after μή expresses the object of an apprehension. To establish a purely Interrogative force in μή, it would seem necessary to find examples in which μή not only follows a Verb like οἶδα, but also is followed by a clause in which no object of apprehension is contained. (Such a sentence would be εἰσόμεισθα μή οἱ φίλοι ζῶσιν, we shall learn whether our friends are not living; but no such example can be found. The Greeks would have said εἰσόμεισθα εἰ οὐ ζῶσιν or εἰ ζῶσιν.) The use of εἰ, whether, after Verbs of fearing (Note 6, c), usually adduced as an argument to prove the Interrogative force of μή, rather seems to show that, when the Greeks wished to introduce an indirect question after Verbs of fearing, they had recourse to εἰ, as in other cases.

this and the Perfect Subjunctive is often very slight, the latter expressing rather a fear that something may hereafter prove to have happened. (See § 18, 1.) E. g.

Νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, *but now we fear, lest we have missed both at once.* THUC. III, 53. (The Perfect Subjunctive here would strictly have meant, *lest it may hereafter prove that we have missed.*)

Δέδοικα μὴ λελήθαμεν (τὴν εἰρήνην), *I fear lest we have forgotten the peace.* DEM. F. L. 372, 1.

Φοβούμαι μὴ λόγοις τισὶ ψευδέσω ἐντετυχήκαμεν περὶ τοῦ φίλου. PLAT. Lys. 218 D.

(Subj.) Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβειαν πολὺν δέδοικα, μὴ τινα λήθην ἢ συνήθειαν τῶν ἀδικημάτων ὑμῖν πεποιήκη, i. e. *I fear lest it may prove to have caused, &c.* DEM. F. L. 342, 10.

(c.) Μή can be used with the Imperfect or the Aorist Indicative to express fear lest something *happened in past time.* This can be expressed only in this way, as the Subjunctive and Optative would refer to (relatively) future time. E. g.

Δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, *I fear that all that the Goddess said was true.* Od. V, 300.

Ἄλλ' ὄρα μὴ παίξων ἔλεγεν, *but be careful lest he was speaking in jest.* PLAT. Theæt. 145 B. (This implies a fear that he was speaking in jest.)

NOTE 6. (a.) As Verbs of *fearing, &c.* imply thought, they occasionally take the construction of ordinary Indirect Quotations. Here *ὡς*, and even *ὅπως, that*, may be used to introduce the object of the fear; so that these particles take the place of *μή* in the common construction. (Ὅτι is used only in the case mentioned in Note 7.) They are followed by the Future Indicative in the examples that have been found, as that is the tense in which the object of the fear in these cases would have first occurred to the mind. E. g.

Ἄνδρὸς μὴ φοβοῦ ὡς ἀπορήσεις ἀξίου, *do not fear that you will be at a loss.* XEN. Cyr. V, 2, 12. (Here the direct discourse would be ἀπορήσω, *I shall be at a loss.*)

Μὴ δείσῃτε ὡς οὐχ ἠδῶς καθευδήσετε. Id. VI, 2, 30.

Μὴ τρέσῃς, ὅπως σέ τις ἀποσπάσει βίᾳ, *lest any one shall tear you away by force.* EUR. Heracl. 248.

In all these cases μή or ὅπως μή would have been more regular, and exactly equivalent to ὡς and ὅπως here. (See Note 2.)

(b.) We also find the Future Infinitive after Verbs of *fearing*, standing in indirect quotation to represent a Future Indicative of the direct discourse. (See § 73, 1, Remark.)

E. g.

Οὐ φοβούμεθα ἐλασσωσέσθαι, *we are not afraid that we shall be defeated.* THUC. V, 105. (Here μή ἐλασσωσόμεθα would have been more regular.)

(c.) Verbs of *fearing* may also be followed by an indirect question introduced by εἰ, *whether*, or by some other interrogative particle. (Ὅπως used interrogatively in such sentences is not to be confounded with ὅπως in its use explained above, a.) E. g.

Οὐ δέδοικα εἰ Φίλιππος ζῆ, ἀλλ' εἰ τῆς πόλεως τέθνηκε τὸ τοῦ ἀδικούντος μισεῖν καὶ τιμωρεῖσθαι, *I have no fear (on the question) whether Philip is alive; but I have fear (about this), whether the custom of the city to hate and punish evil-doers is extinct.* DEM. F. L. 434, 6.

Φόβος εἴ μοι ζῶσιν οὐδ' ἐγὼ θέλω. EUR. Heracl. 791.

Φέρουσά σοι νέους ἤκω λόγους, φόβῳ μὲν εἴ τις δεσποτῶν αἰσθησεται, *through fear whether any one will perceive it* (where μή αἰσθησεται or αἰσθηται might have been used, meaning *lest any one should perceive it*). EUR. Androm. 61.

Φοβούνται ὅποι ποτέ προβήσεται ἡ τοῦ ἀνδρὸς δύναμις. XEN. Hell. VI, 1, 14. (The direct question would be ποῖ προβήσεται;)

Τὴν θεὸν δ' ὅπως λάθω δέδοικα, *I am in fear (about the question), how I can escape the Goddess.* EUR. Iph. T. 995. (The direct question was πῶς λάθω; § 88.)

NOTE 7. When Verbs of *fearing* do not express an apprehension that something *may happen* or *may have happened*, but a fear of something *actually existing*, they may be followed by ὅτι and the Indicative. The dependent sentence is here always *causal*, ὅτι meaning *because*. E. g.

Οὐκ ἄξιον διὰ τοῦτο φοβεῖσθαι τοὺς πολεμίους, ὅτι πολλοὶ τυγχά-

νοῦσιν ὄντες, *to fear them, because they happen to be many.* ISOC. Archid. p. 128 C. § 60.

Φοβουμένης τῆς μητρὸς, ὅτι τὸ χωρίον ἐπυνοθάνετο νοσῶδες εἶναι. ISOC. Aegin. p. 388 D. § 22.

Ὅτι δὲ πολλῶν ἄρχουσι, μὴ φοβηθῆτε, ἀλλὰ πολὺ μᾶλλον διὰ τοῦτο θαρρεῖτε, *do not be afraid because they rule many, &c.* XEN. Hell. III, 5, 10. (Μὴ ἄρχουσι φοβεῖσθαι would mean, *to fear lest they rule.*)

Φοβούμενος τὸ κάεσθαι καὶ τὸ τέμνεσθαι, ὅτι ἀλγεῖνόν, *fearing them, on the ground that they are painful.* PLAT. Gorg. 479 A. (But for the analogy of the preceding examples, we might be inclined to translate this, *fearing that they are painful*, like μὴ ἀλγεῖνόν.)

Ἐφοβεῖτο, ὅτι ὀφθήσεσθαι ἔμελλε τὰ βασιλεῖα οἰκοδομῆν ἀρχόμενος, *he was afraid, because he was about to be seen beginning to build the palace.* XEN. Cyr. III, 1, 1.

NOTE 8. (a.) Verbs of *fearing* may be followed by an Infinitive (*without μὴ*), which is sometimes preceded by the Article. Such an Infinitive denotes the *direct object* of the fear, like an Object Accusative. E. g.

Φοβοῦμαι οὖν διαλέγειν σε, *I am afraid to refute you.* PLAT. Gorg. 457 E. (Like φοβοῦμαι τοῦτο.)

Φοβήσεται ἀδικεῖν, *he will be afraid to do wrong.* XEN. Cyr. VIII, 7, 15. (But φοβήσεται μὴ ἀδικῆ, *he will fear that he may do wrong.*)

Τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, τὸ δὲ ἀδικεῖν φοβεῖται. PLAT. Gorg. 522 E.

See § 92, 1, Remark 2, and Note 3.

(b.) Verbs of *caution* may be followed by an Infinitive (*with or without μὴ*), which is sometimes preceded by the Article; the Infinitive having the same meaning as a clause with μὴ and the Subjunctive or Optative. E. g.

Πῶς οὐκ ἄξιον αὐτὸν γε φυλάξασθαι τοιοῦτον γενέσθαι; *Why ought he not to guard against becoming such a man himself?* XEN. Mem. I, 5, 3. (Here γενέσθαι is equivalent to μὴ γένηται.)

Φυλαττόμενος τὸ λυπησαί τινα, *taking care to trouble no one.* DEM. Cor. 313, 6.

Φυλαττόμενον καὶ προορώμενον μὴ καταισχύναί ταύτην. [DEM.] Aristog. I, 773, 1.

(c.) *Κίνδυνός ἐστι*, the principal expression denoting *danger* which takes *μή* and a finite Verb, is quite as regularly followed by the Infinitive (*without μή*). E. g.

Ὁὐ σμικρὸς κίνδυνός ἐστὶν ἐξαπατηθῆναι. PLAT. Crat. 436 B.

Κινδυνεύω is regularly followed by the Infinitive, by § 92, 1.

REMARK. All the Infinitives referred to in Note 8 belong regularly under the rule, § 92, 1. For the Article before such Infinitives see § 92, 1, Note 3.

SECTION II.

CONDITIONAL SENTENCES.

§ 47. 1. In conditional sentences the clause containing the condition is called the *Protasis*, and that containing the conclusion is called the *Apodosis*. The *Protasis* is regularly introduced by the Particle *εἰ*, *if*, negatively *εἰ μή*.

NOTE. *αι* is the Doric form for *εἰ*: it is sometimes used also in Epic poetry, but only when it is immediately followed by *κέ*.

2. The Adverb *ἄν* (Epic *κέ* or *κέν*, Doric *κά*) is regularly joined with *εἰ* in the *Protasis*, when the Verb is in the *Subjunctive* (§ 50, 1), *εἰ* with *ἄν* (*ᾶ*) forming the compound *ἔάν*, *ᾶν* (*ᾶ*), or *ἤν*. (See § 38, 1.) The simple *εἰ* is used in the *Protasis* with the Indicative and the Optative.

The same Adverb *ἄν* is regularly used in the *Apodosis* with the *Optative* (§ 50, 2), and also with the *secondary* tenses of the Indicative in the construction explained in § 49, 2. (See § 37, 3, and § 39.)

3. The negative particle of the Protasis is regularly *μή*, that of the Apodosis is *οὐ*.

NOTE. When the last rule is violated, and *οὐ* is found in a Protasis, it is always closely connected with a particular word (generally the Verb), with which it forms a single negative expression; so that its negative force does not (like that of *μή*) affect the Protasis as a whole. E. g.

Πάντως δήπου (οὕτως ἔχει), εἰάν τε σὺ καὶ Ἄνυτος οὐ φῆτε εἰάν τε φῆτε, *if you deny it, as well as if you admit it.* PLAT. Apol. 25 B. (Here εἰάν μή φῆτε would mean, *unless you admit it.*)

Εἰ μὲν οὐ πολλοὶ ἦσαν, καθ' ἕκαστον ἂν περὶ τούτων ἠκούετε, *if there were only a few, &c.* LYS. Agorat. p. 135; § 62. Cf. p. 137; § 76. (Here οὐ πολλοὶ are used together, in the sense of ὀλίγοι.)

Τῶνδε μὲν οὐδὲν ἴσον ἐστίν, εἴγε ἀφ' ἡμῶν γε τῶν ἐν μέσῳ οὐδεὶς οὐδέποτε ἀρξεται, *there is no fairness in this, if (it is the plan, that) no one is ever to begin with us.* XEN. Cyr. II, 2, 3. (See § 49, 1, Note 3.)

The following example makes the difference between *οὐ* and *μή* particularly clear, *οὐ* affecting merely the Verb, and *μή* affecting the whole (including the *οὐ*): εἰ μὴ Πρόξενον οὐχ ὑπεδέξαυτο, εἰσώθησαν ἂν, *if it had not been for the fact that they did not receive Proxenus, they would have been saved.* DEM. F. L. 364, 11.

When several clauses, introduced by *μέν* and *δέ*, depend upon a *single* *εἰ*, which precedes them all, *οὐ* is used even more frequently than *μή*; as such clauses have their own construction independently of the *εἰ*, which merely introduces each of them as a whole, not affecting the construction of particular words. E. g.

Δεινὸν ἂν εἶη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δ' ἐπὶ τῷ αὐτοῖ σῶζεσθαι οὐκ ἄρα δαπανήσομεν, *it would be a hard thing, if (it is a fact that) their allies will not refuse, &c., while we will not contribute.* THUC. I, 121.

Εἴτ' οὐκ αἰσχρόν, εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχήν, ὑμεῖς δὲ βάρβαρον φοβήσεσθε; *is it not then disgraceful, if (it is true, that) the Argive people did not fear, &c.* DEM. Rhod. 197, 9.

CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 48. The supposition contained in a Protasis may be either *particular* or *general*. A *particular* supposition refers to a *definite* act (or series of acts) performed at some *definite* time: a *general* supposition refers to *any one* of a class of acts, which may be performed (or may have been performed) at *any* time.

The following examples contain *particular* suppositions:—

If he is (now) able to do this, he is doing it, εἰ τοῦτο ποιεῖν δύναται, ποιεῖ. If he was able to do this, he did it, εἰ τοῦτο ποιεῖν ἐδύνατο, ἐποίησεν. If he (shall) be able to do this, he will do it, εἰ τοῦτο ποιεῖν δύνηται, ποιήσει. If he should be able to do this, he would do it, εἰ τοῦτο ποιεῖν δύνατο, ποιήσει ἂν.

The following contain *general* suppositions:—

If he is (ever) able to do this, he (always) does it, εἰ τοῦτο ποιεῖν δύνηται, ποιεῖ. If he was (ever) able to do this, he (always) did it, εἰ τοῦτο ποιεῖν δύνατο, ἐποίησεν.

These two classes must be carefully distinguished.

I. In *particular* suppositions, the Protasis may refer to either the past, the present, or the future. This allows *four* forms of conditional sentences of this class:—

A. If the Protasis refers to the *present* or the *past*, the question as to the fulfilment of the condition which it expresses has been already decided (*in point of fact*) either affirmatively or negatively; the speaker, however, may be either *uncertain* or *certain* which way it has been decided. If he is uncertain as to the fulfilment of the condition, he will simply state it, without expressing any opinion on that point (1); if he is certain that the condition *is not* (or

was not) fulfilled, he will state it in another form (2), which will imply its non-fulfilment; if he is certain that the condition *is* (or *was*) fulfilled, and yet chooses to use a hypothetical form of statement, he states it as if it were uncertain (1), and expresses the certainty by the context.

He must, therefore, state such a condition in one of two ways:—

1. If he refers to a present or past condition, in regard to the fulfilment of which he is *uncertain* (or for any reason expresses himself as uncertain), he may say, *if he is doing this*, εἰ τοῦτο πράσσει, — *if he was doing it*, εἰ ἔπρασεν, — *if he did it*, εἰ ἔπραξεν, — *if he has done it*, εἰ πέπραχεν, — *if he had already done it*, εἰ ἐπεπράχει. The Apodosis, expressing the result of the fulfilment of such a condition, may refer to the *present*, the *past*, or the *future*. Thus we may say,

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well.*

Εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred.*

Εἰ πράσσει τοῦτο, καλῶς ἔξει, *if he is doing this, it will be well.*

Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἔξει), *if he did this, it is (was, or will be) well; and so with the other tenses in the Protasis. (See § 49, 1.)*

2. If, on the other hand, he refers to a present or past condition, in regard to which he is *certain* that it *is not* or *was not fulfilled*, he may make the supposition that it *is* or *was fulfilled*: for example, he may say, *if he were now doing this*, εἰ τοῦτο ἔπρασεν; or, *if he had done this (although he did not do it)*, εἰ ἔπραξεν. The Apodosis here denotes what *would be* or *would have been* the result, if the false supposition in the Protasis were a valid one. The Apodosis here contains the Adverb ἄν, which distinguishes it from those forms of Apodosis belonging under 1 in which past tenses are used. Thus we may say,

Εἰ ἔπρασσε τοῦτο, καλῶς ἄν εἶχεν, *if he were (now) doing this, it would be well.* Εἰ ἔπρασσε τοῦτο, καλῶς ἄν εἶχεν, may also mean, *if he had been doing this, it would have been well.*

Εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν (or ἂν εἶχεν), *if he had done this it would have been well* (or *it would now be well*). On the other hand, εἰ ἔπραξε τοῦτο, καλῶς ἔσχεν (without ἂν) would mean, *if he did this, it was well*. (See § 49, 2.)

Εἰ ἔπραξε τοῦτο, ἔμελλεν ἂν θνήσκειν, *if he had done this, he would (be about to) die*, si hoc fecisset, moriturus esset.

B. If the Protasis refers to the *future*, the question as to the fulfilment of the condition is, of course, at present *undecided*, and a speaker may state such a condition in either of two ways, which differ more in the form of statement than in their meaning:—

1. He may say, *if he do this, ἐὰν πράσῃ τοῦτο* (or, more vividly, *if he shall do this, εἰ πράξει τοῦτο*), supposing a case in the future, which he states as *possible*, and leaving it to be hereafter decided whether his supposition is correct. The natural Apodosis to such a Protasis expresses what *will be* the result, if the supposition made shall at any time prove to be correct. We may therefore say,

Ἐὰν πράσῃ τοῦτο, καλῶς ἔξει, *if he do this, it will be well*; or εἰ πράξει τοῦτο, καλῶς ἔξει, *if he shall do this, it will be well*. (See § 50, 1.)

2. He may also say, *if he should do this, εἰ πράσσοι τοῦτο*, merely supposing a case without regard to its possibility or probability, and with no reference to any future decision as to the correctness of the supposition. The natural Apodosis to such a Protasis is a similar indefinite expression, *it would be*. We can therefore say,

Εἰ πράσσοι τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well*. (See § 50, 2.)

REMARK. It will be seen that, in present and past conditions of the class A, 1, the *uncertainty* (if there is any) as to the fulfilment of the condition is entirely in the 'speaker's mind, the question of *fact* being already decided; whereas, in future conditions of the class B, there is uncertainty as to their fulfilment, not merely in the speaker's mind, but also in *fact*.

II. In *general* suppositions we have *three* classes, in each of which the Protasis refers to a different time :—

A. First, such a Protasis may refer to any case conceived as *universally* possible, but represented as present. We may therefore say,

Ἐάν τις τοῦτο πράσῃ, καλῶς ἔχει, *if any one (ever) does this, it is (in all such cases) well.*

Ἐάν τοῦτο ποιῆν δύνηται, ποιεῖ, *if he is (ever) able to do this, he (in all such cases) does it.*

B. Secondly, such a Protasis may refer to any case conceived as possible in *past* time. We may therefore say,

Ἐἴ τις τοῦτο πράσσοι, καλῶς εἶχεν, *if any one (ever) did this, it was (in all such cases) well.*

Ἐἰ τοῦτο ποιῆν δύνατο, ἐποίηε, *if he was (ever) able to do this, he (in all such cases) did it.*

C. Thirdly, such a Protasis may refer to any case conceived as possible in *future* time. We may therefore say,

Ἐάν τις τοῦτο πράσῃ, καλῶς ἔξει, *if any one shall (ever) do this, it will (in all such cases) be well.*

Ἐάν τοῦτο ποιῆν δύνηται, ποιήσει, *if he shall (ever) be able to do this, he will (in all such cases) do it.*

It will be seen that these examples cannot be distinguished by their form from those with *particular* suppositions (B, 1); when they occur, their nature can be known only from the context. So when the Optative (§ 50, 2) is used in general suppositions.

I. PARTICULAR SUPPOSITIONS.

A. Present and Past Conditions.

§ 49. 1. When the time of the *Protasis* is present or past, and *no opinion* of the speaker as to the truth of the supposition is implied, the Verb is in one of the *present* or *past* tenses of the Indicative, after εἰ.

Any tense of the Indicative (without ἄν) may be

used in the Apodosis, to express what *is*, *was*, or *will be* the result, if the supposition made in the Protasis is correct. E. g.

Εἰ ἐβρόντησε, καὶ ἤστραψεν, *if it thundered, it also lightened.*
(This does not imply that the speaker has any knowledge, or even any opinion, on the question whether it *actually* thundered.)

Εἰ δ' οὕτω τοῦτο ἐστίν, ἐμοὶ μέλλει φίλον εἶναι. Π. I, 564.

Εἰ τότε κούρος ἔα, νῦν αὐτέ με γήρας ὀπάσει. Π. IV, 321.

Εἰ θεοὶ τι δρώσιν αἰσχρόν, οὐκ εἰσὶν θεοί. EUR. Beller. Fr. 19.

Εἰ μὲν (Ἀσκληπιῶς) θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ. PLAT. Rep. III, 408 C.

Εἰ μηδὲν τούτων πεποιήκας, τί φοβήσῃ;

NOTE 1. The Imperative, the Subjunctive in *prohibitions*, or the Optative expressing a *wish*, may stand in the Apodosis instead of the Future. E. g.

Ἄλλ' εἰ δοκεῖ σοι, στείχε, *if thou art resolved, go.* SOPH. Ant. 98. (Here εἰ δὲν δοκῆ would refer to the future, while εἰ δοκεῖ is strictly present in its time. Cf. Antig. 76.)

Ἄλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς. SOPH. Phil. 526.

Ἄλλ' εἴ που πτωχῶν γε θεοὶ καὶ ἐρινύες εἰσὶν,

Ἄντιοον πρὸ γάμοιο τέλος θανάτου κιχέιη. Od. XVII, 475.

Ἄλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας λύσει τάχος, *but if this pleases you, let some one quickly loose the shoes, &c.* AESCH. Agam. 944.

In the last two examples the Optative expresses a wish, and must not be confounded with the Optative with ἄν in Apodosis (§ 50, 2).

REMARK. A Protasis of this class may also be followed by an Apodosis in the Optative with ἄν, as εἰ τοῦτ' ἀληθές ἐστιν, ἠδέως ἄν ἀπέλθοιμι, *if this is true, I should be glad to depart.* But such an Apodosis always implies a Protasis with an Optative, which is independent of the one expressed; so that these examples belong under the mixed constructions of § 54. See § 54, 1 (a).

NOTE 2. Under this head belong all cases of *particular* suppositions referring to the present or the past, in which the non-fulfilment

of the condition is not implied. We must be careful not to include in this class the *general* suppositions explained in § 51, which require a Subjunctive or Optative in the Protasis, although we often translate them in English by the simple Indicative. Thus *ἐὰν τοῦτο ἔχη, ἥδεται*, means, *if he (ever) has this, he is (in all such cases) pleased*; and *εἰ τοῦτο ἔχοι, ἥδετο*, *if he (ever) had this, he was (in all such cases) pleased* (by § 51): but we often translate them, *if he has this, he is pleased*, and *if he had this, he was pleased*; as if *εἰ ἔχει* and *εἰ εἶχεν* had been used.

NOTE 3. The *condition* may still be *present*, even when the Future Indicative stands in the Protasis, if that tense expresses merely a *present* intention or necessity that something shall happen hereafter; as when *εἰ τοῦτο ποιήσει* means, *if he is (now) about to do this*, and not (as it usually does) *if he shall do this*, making an ordinary *future* condition. E. g.

Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι . . . τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι καὶ πᾶλλα πάντα μοχθήσουσιν ἐκόντες; *how do they differ, &c., if they are to suffer hunger, thirst, &c. (i. e. if it is necessary that they should suffer, &c.)?* XEN. Mem. II, 1, 17.

*Ἡ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὐτὴ δ' ἀνήρ, εἰ ταῦτ' ἀνατεῖ τῆδε κείσεται κράτη, *if this is to pass unpunished.* SOPH. Ant. 484.

This use of the Future must be carefully distinguished from that found in *future* conditions, where it is nearly or quite equivalent to the Subjunctive. (See § 50, 1, Note 1.)

2. In sentences containing present or past conditions, when it is implied that the condition of the Protasis *is not* or *was not fulfilled*, and when the Apodosis expresses what *would be* (or *would have been*) the result if that condition were (or had been) fulfilled, the *secondary* tenses of the *Indicative* are used in both Protasis and Apodosis. The *Apodosis* regularly contains the Adverb *ἂν*.

The Imperfect here refers to *present* time, or to a *continued* or *repeated* action in *past* time (like the Latin Imperfect Subjunctive); the Aorist to a *momentary* or *single* action in *past* time, and the (rare) Pluperfect to an action *completed* in *past* or *present* time (both like the Latin Pluperfect Subjunctive).
E. g.

Εἰ τοῦτο ἔπρασσε, καλῶς ἂν εἶχεν, *if he were (now) doing this, it would be well* (implying that he is not doing it). This may also mean, *if he had been doing this, it would have been well* (implying that he was not doing it). The context must decide, in each case, to which time the Imperfect refers.

Εἰ τοῦτο ἔπραξε, καλῶς ἂν ἔσχευ, *if he had done this, it would have been well* (implying that he did not do it.)

Εἰ τοῦτο ἐπεπράχει, καλῶς ἂν εἶχεν, *if he had finished doing this (now, or at any past time), it would be well* (implying either he has not, or he had not finished it).

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο, *they would not be able to do this, if they did not lead an abstemious life.* XEN. Cyr. I, 2, 16.

Οὐχ οὕτω δ' ἂν προθύμως ἐπὶ τὸν πόλεμον ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἐώρων αἰσχροὺς ἐσομένην, *I should not exhort you, did I not see (as I do), &c.* ISOC. Archid. p. 134 A. § 87.

Λέγουσι πάντα ἢ ἔχει· καὶ τοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνούσα, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιήσων, *they tell everything as it is: and yet if knowledge did not chance to be in them, they could not do this.* PLAT. Phaed. 73 A.

Ἐδ ἴσθ' ὅτι εἰ τι ἐμοῦ ἐκήδου, οὐδενὸς ἂν οὕτω με ἀποστρεφῖν ἐφυλάττου ὡς ἀξιώματος καὶ τιμῆς, *if you cared for me at all, you would take care, &c.* XEN. Cyr. V, 5, 34.

Εἰ μὴ ἀπληστός τε ἔας χρημάτων καὶ αἰσχροκερδῆς, οὐκ ἂν νεκρῶν θήκας ἀνέφγες. HDI. I, 187. (This implies ἀπληστος εἰ, *thou art insatiable*, and ἀνέφγες, *thou didst open*.)

Οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν, *he would not have been master of the islands, if he had not had also some naval force* (implying ναυτικὸν εἶχεν and νήσων ἐκράτει, *he had a navy, and he was master of the islands*). THUC. I, 9.

(Ταῦτα) οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν, *he would not have declared these things* (referring to several), *had he*

not been confident that he should speak the truth. XEN. Mem. I, 1, 5.

Εἰ ἦσαν ἄνδρες ἀγαθοί, ὡς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases). PLAT. Gorg. 516 E.

Καὶ νύ κ' ἔτι πλείονας Λυκίων κτάνε δῖος Ὀδυσσεύς,

Εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἑκτωρ. II. V, 679.

Ulysses would have killed still more, had not Hector perceived him. (See below, Note 1.)

Καὶ νύ κεν ἦτα πάντα κατέφθιτο καὶ μέν' ἀνδρῶν, εἰ μὴ τις με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσεν. Od. IV, 363.

Καὶ ἴσως ἂν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη. PLAT. Apol. 32 D.

Τί ποτ' ἂν ἔπαθον ὑπ' αὐτῶν, εἰ πλείω χρόνον ἐπετροπέυθην; . . . εἰ κατελείφθην μὲν ἐνιαύσιος, ἐξ ἔτη δὲ προσεπετροπέυθην ὑπ' αὐτῶν, οὐδ' ἂν τὰ μικρὰ ταῦτα παρ' αὐτῶν ἀπέλαβον. DEM. Aph. I, 833, 12-19.

Εἰ τοίνυν ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, οὐδὲν ἂν ὦν νυνὶ πεποιήκεν ἔπραξεν, οὐδὲ τοσαύτην ἐκτίησατο δύναμιν. DEM. Phil. I, 41, 18. (See below, Remark 2, and § 42, 4.)

Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεία, *if you had not come, we should (now) be on our way to the King.* (Aor. and Imperf.) XEN. An. II, 1, 4.

Εἰ γὰρ ἐκ τοῦ παρεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλευέσθαι, *if they had given the necessary advice in time past, there would now be no need of your deliberating.* DEM. Phil. I, 40, 9.

Τούτο εἰ ἀπεκρίνω, ἰκανῶς ἂν ἦδη παρὰ σοῦ τὴν δσιώτητα ἐμεμάθηκα, *if you had answered this, I should have already learned, &c.* (implying ἀλλ' οὐ μεμάθηκα, *but now I have not learned*). PLAT. Euthyph. 14 C.

Λοιπὸν δ' ἂν ἦν ἡμῖν ἔτι περὶ τῆς πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μὴ προτέρα τῶν ἄλλων τὴν εἰρήνην ἐπεποιήτο. (This implies ἀλλὰ τὴν εἰρήνην προτέρα πεποιήται.) ISOC. Phil. p. 93 C. § 56.

Τῶν ἀδικημάτων ἂν ἐμέμνητο τῶν αὐτοῦ, εἰ τι περὶ ἐμοῦ γεγράφει. DEM. Cor. 251, 28.

Different tenses can of course be used in the Protasis and Apodosis, if the sense requires it. See especially the example quoted above from DEM. Phil. I, p. 40, 9, and the preceding one.

REMARK. (a.) It will be seen by the examples, that this construction usually implies, not merely that the condition of the Protasis is not (or was not) fulfilled, but *also* that the action of the Apodosis does not (or did not) take place: thus, *εἰ τοῦτο ἔπραξεν, ἐσώθη ἄν*, *if he had done this, he would have been saved*, implies not merely that *he did not do this*, but also that *he was not saved*. The denial of the Apodosis is not, however, inferred as a *necessary consequence* from the denial of the Protasis, which would often be an illogical inference; for (in the example above) the person might have been saved in some other way, even if he *did not* do the thing referred to. The denial of the Apodosis seems rather to be merely *implied* in such statements, on the ground that the only condition under which the speaker *states* that the result would follow (or would have followed) is unfulfilled, leaving therefore no further reason (as far as his *statement* is concerned) for believing that the result follows (or followed). Where it is not implied that the action of the Apodosis depends as a *result* upon that of the Protasis as its condition, the action of the Apodosis is not denied: this happens when the Protasis expresses a mere *concession*, introduced by *καὶ εἰ*, *even if*, *although*, or *οὐδ' εἰ*, *not even if*; as *καὶ εἰ τοῦτο ἔπραξεν, ἐσώθη ἄν*, *even if he had done this, he would have been saved*, where it may be implied that he *was saved*.

(b.) In this form of conditional sentence, therefore, the Verb of the Protasis *always* (and the Verb of the Apodosis *generally*) implies its *opposite*; the Imperfect always implying a Present or Imperfect, the Aorist an Aorist, and the (rare) Pluperfect a Perfect or Pluperfect. Thus *εἰ ἔπρασσε*, when it means *if he were doing*, implies *ἀλλ' οὐ πράσσει*, *but really he is not doing*; when it means *if he had been doing*, it implies *ἀλλ' οὐκ ἔπρασσε*, *but really he was not doing*: *εἰ μὴ ἔπραξεν*, *if he had not done*, implies *ἀλλ' ἔπραξεν*, *but really he did do*: *εἰ ἔπεποιήκει τοῦτο*, *if he had already done this*, implies either *ἀλλ' οὐ πεποίηκεν*, *but really he has not done it*, or

ἀλλ' οὐκ ἐπεποιήκει, *but really he had not done it*, according to the context. By observing this principle, it will always be easy to decide which tense of the Indicative is to be used in any given case, in writing Greek.

It must be remembered, however, that the Aorist is very often used here, as elsewhere, where the Pluperfect would express the time intended more exactly (§ 19, N. 4); as we see in the sentence above quoted, οὐδὲν ἂν ὦν νυνὶ πεποίηκεν ἔπραξεν, where we see by the Perfect πεποίηκεν that the Pluperfect might have been used in the place of ἔπραξεν.

NOTE 1. In Homer, the Imperfect in this construction usually refers to *past* time, and is to be translated by our Pluperfect. E. g.

*Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέροντο, εἰ μὴ ἄρ' ὄξυ νόησε πατήρ ἀνδρῶν τε θεῶν τε. II. VIII, 130.

Εἰ γὰρ ἐγὼ τάδε ἦθ' ἐνὶ φρεσὶ πευκαλίμησιν, οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰτὰ ῥέεθρα. II. VIII, 366. See § 11, N. 5.

NOTE 2. Sometimes ἂν is omitted in the Apodosis, although the non-fulfilment of the condition is still implied: this merely gives a more emphatic expression, as when we say *it had been* for *it would have been*. The ἂν can be omitted only when the context shows conclusively that the construction is not that of § 49, 1. (See Rem. 2, after N. 3.) E. g.

Ναὶ μὰ Δία ἢ σ' ἔχον δόμην μέντοι, εἰ ὑπὸ πολέμου γε ὄντος ἐξηπατήθην, *yes, by Zeus, I were indeed ashamed, had I been deceived, &c.* XEN. AN. VII, 6, 21.

Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος, *it had been good for that man, if he had not been born.* MATTH. EVANG. XXVI, 24.

Compare VERG. Aen. XI, 115:

Aequius huic Turnum fuerat se opponere morti.

NOTE 3. (α.) The most common case of the omission of ἂν in the Apodosis, where non-fulfilment of the condition is still implied, occurs when the Verb of the Apodosis is an Infinitive,

depending upon the Imperfect of a Verb denoting *necessity, obligation, propriety, possibility, probability*, or some similar relation; these combinations generally implying the non-fulfilment of some condition, expressed or understood, on which the action of the Infinitive (as an Apodosis) depends. Here the *ἄν* is omitted, only when the actual *Apodosis* (the reality of which is usually denied) lies in the *Infinitive*, and not in the *leading Verb*; as *εἰ ἐβουλήθη, ἐξῆν ἀποφυγεῖν*, *if he had pleased, he might have escaped (but he did not)*; where the Apodosis is not in the *ἐξῆν*, but in the *ἀποφυγεῖν*, for it implies *οὐκ ἀπέφυγεν*, not *οὐκ ἐξῆν*.

On the other hand, when the Apodosis, of which the reality is denied, lies in the *leading Verb*, the *ἄν* must be added, as in other cases. Thus, *εἰ τοῦτ' ἔπραξεν, ἐξῆν ἄν ἀποφυγεῖν* would mean, *if he had done this, it would be (or would have been) in his power to escape*, for here *οὐκ ἔξεστιν* or *οὐκ ἐξῆν* is implied.

The expressions after which this occurs are chiefly the Impersonal Imperfects *ἐχρῆν* or *χρῆν*, *ἔδει*, *ἐξῆν*, *ἐνῆν*, *προσηκεν*, *εἰκός ἦν*, *ἤρμωσσαν* (*decebat*), *ἦν* or *ἵπῆρχεν* (*it was possible*), and *ἦν* with Nouns or Adjectives expressing *necessity, propriety, &c.*, especially with Gerundives in *τέον*. E. g.

Χρῆν δέ σε, εἴπερ ἦσθα χρηστός, τοῖς μέλλουσιν ἀδίκως ἀποθανεῖσθαι μηνυτὴν γενέσθαι, *if you were a good man, you ought to have become an informer in behalf of those who were about to be put to death unjustly*. LYS. in Eratosth. p. 123, 5. § 32. (This implies *οὐκ ἐγένου μηνυτής*: if *οὐ χρῆν γενέσθαι* had been implied, we should have had *χρῆν ἄν*.)

Χρῆν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην· τὸ γὰρ πανούργον οὐκ ἄν ἦν πολὺ, *but this vengeance ought to fall immediately upon all of them: for (in that case) there would not be much villainy*. SOPH. El. 1505. (The first clause implies *οὐκ ἔστι* (the opposite of *εἶναι*), and not *οὐ χρῆν*; therefore no *ἄν* is used: in the other clause *ἐστὶ πολὺ* (the opposite of *οὐκ ἦν*) is implied, whence *οὐκ ἄν ἦν*.)

Ἐδει μὲν τοὺς λέγοντας ἀπαντας μήτε πρὸς ἔχθραν ποιεῖσθαι λόγον μηδένα μήτε πρὸς χάριν, i. e. *the speakers ought not to say a word out of regard either to enmity or to favor (and yet they do so)*. DEM. Chers. 90, 1. (Here *ποιούνται λόγον*, not *δεῖ*, is implied.)

Οὐ γὰρ ἐνῆν μὴ παρακρουσθέντων ὑμῶν μέναι Φιλίππῳ, *for Philip could not have remained, unless you had been deceived* (implying *he did remain*). DEM. F. L. 379, 2. (See § 52, 1.)

Καὶ μάλιστα εἰ κὸς ἦν ὑμᾶς προορᾶσθαι αὐτὰ καὶ μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν. THUC. VI, 78. (The orator adds, ἀλλ' οὐθ' ὑμεῖς νῦν γέ πω οὐθ' οἱ ἄλλοι ἐπὶ ταῦτα ὄρησθε.)

Εἰ μὲν τοίνυν ἀσχρόν τι ἐμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν (i. e. προαιρεῖσθαι ἔδει). XEN. Mem. II, 7, 10. (This implies οὐ προαιροῦνται θάνατον.)

(Examples with *An.) Εἰ μὲν ἐβούλετο *Αφοβος τὰ δίκαια ποιεῖν, οὐδὲν ἂν ἔδει δικῶν οὐδὲ πραγμάτων· ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείνων γνωσθεῖσιν ἐμμένειν, *there would be no need (as there now is) of lawsuits or trouble; for it would then be sufficient to abide by their decision*. DEM. Aph. I, 813, 1. So DEM. Phil. I, 40, 9.

So in Latin: quem patris loco, si ulla in te pietas esset, *colere debebas*. CIC. Phil. II, 38 (99); where *colere debebas* is equivalent to ἔδει σε φιλεῖν, implying *non colis*. *Colere deberes* would be ἔδει ἂν σε φιλεῖν, implying *non debes*.

(b.) By the same principle we must explain the use of ὄφελον in *wishes*, as ὄφελε Κῦρος ζῆν, *would that Cyrus were alive* (lit. *Cyrus ought to be alive*), implying ἀλλ' οὐ ζῆ. XEN. An. II, 1, 4. This is an Apodosis, with an implied Protasis, *if it were possible*, or something similar. (See § 52, 2.)

Here also belongs the occasional use of the Imperfect of βούλομαι without ἂν, to express what some one *now wishes were true* (but which *is not true*). E. g.

Ἐβουλόμεν μὲν οὖν καὶ τὴν βουλὴν καὶ τὰς ἐκκλησίας ὀρθῶς διοικεῖσθαι καὶ τοὺς νόμους ἰσχύειν, *I wish that (if it were possible) both the Senate and the assemblies were rightly managed, and that the laws were in force* (implying the opposite of ὀρθῶς διοικεῖσθαι and ἰσχύειν, but not of ἐβουλόμεν). This is analogous to ἔδει εἶναι, *it ought to be (but is not)*. AESCH. Cor. § 2.

Ἐβουλόμεν μὲν οὐκ ἐρίζειν ἐνθάδε, *I wish that I were not contending here (as I am)*. ARIST. Ran. 866.

The Imperfect of μέλλω is sometimes used by Homer in a similar way, to express a past *intention* or *likelihood*, which was never realized. E. g.

Μέλλεν μὲν ποτε οἶκος ὄδ' ἀφνειὸς καὶ ἀμύμων ἔμμεναι
 νῦν δ' ἐτέρως ἐβόλοντο θεοί, *this house was destined to be rich and
 faultless ; but now the Gods have willed it otherwise.* Od. I, 232.

Ἄλλὰ τὰ μὲν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός, *but even a
 God might have grudged us this (lit. was likely to grudge us this), if
 we had obtained it.* Od. IV, 181.

So ἔφην in passages like Od. IV, 171 : —

Καὶ μιν ἔφην ἐλθόντα φιλήσεμεν ἔξοχον ἄλλων Ἀργείων, εἰ
 νῶν ὑπεῖρ ἄλα νόστον ἔδωκεν (Zeús), *where ἔφην φιλήσεμεν, I said
 that I should love him, means, I hoped or intended to love him (had
 Zeus allowed us to return).*

Κινδυνεύω is used with the Infinitive in the same way.

E. g.

Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγέ-
 νετο, *the city was in danger of being utterly destroyed, if a wind had
 arisen.* THUC. III, 74. (Here the Apodosis is in διαφθαρῆναι.)

Εἰ μὴ ἐξέφυγον εἰς Δελφοὺς, ἐκινδυνεύσαμεν ἀπολέσθαι,
*if we had not escaped to Delphi, we were in danger of perishing (or
 there was danger that we should perish).* AESCHIN. Cor. p. 71, 8.
 § 123.

REMARK 1. A comparison of all the cases of the omission of
 ἄν given in Note 3 (which are all cases of Apodosis, with a Protasis
 in a secondary tense of the Indicative expressed or understood)
 will show, that in each case the use of ἄν is avoided or rendered
 unnecessary by employing a circumlocution, which merely ex-
 presses in different words what might have been expressed by ἄν
 and a secondary tense of the real Verb of the Apodosis. Thus
 εἰκὸς ἦν σε τοῦτο ποιῆσαι, εἰ δυνατόν ἦν, *you would properly have done
 this, if it had been possible*, might have been also expressed by εἰκό-
 τως ἄν τοῦτο ἐποίησας. Especially in the examples of κινδυνεύω,
 the very meaning of that Verb would make an ἄν added to the In-
 finitive entirely useless, as ἐκινδύνευσεν ἄν γενέσθαι could mean noth-
 ing more than ἐκινδύνευσεν γενέσθαι, *there was danger that it would
 happen.* This construction will be better understood by a compar-
 ison with the analogous use of the Present Indicative of such Verbs
 in Apodosis instead of the Optative with ἄν, as εἰ βούλοιο, τοῦτο
 ποιεῖν ἔνεστι, *if he should wish, he could do it*, where we should ex-
 pect δύναιτο ἄν τοῦτο ποιεῖν. (§ 54, 2, b.)

REMARK 2. Besides the cases in which *ἄν* is omitted for the reasons stated in Note 3, we sometimes find the secondary tenses of Verbs of *necessity, propriety, &c.* used without *ἄν*, even when the whole force of the Apodosis lies in these Verbs. This must be explained on the principle of Note 2, as a mere emphatic use of the direct Indicative for the Indicative with *ἄν*. Such cases are often erroneously included under the principle of Note 3. E. g.

Εἰ γὰρ ἔπ' ὀδόντος τοι εἶπε τελευτήσειν με, χρῆν δὲ σε ποιεῖν τὰ, ποιέεις· νῦν δὲ ἔπ' αἰχμῆς, *if he had said that I was to be killed by a tooth, then it would be necessary for you to do as you do.* HDT. I, 39. (Here *ἄν* is omitted on the principle of Note 2, the opposite implied being ἀλλ' οὐ χρῆ.)

Οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι, *for even if it had not been sent by the Gods, it were not right to leave it, &c.* SOPH. O. T. 255.

Εἰ τοίνυν εὖπορος ἂν ὁ πατήρ χρήματα δοὺς τούτοις ἐφαίνετο πείσας συγγενεῖς αὐτοῦ ἑαυτοῦ φάσκειν εἶναι, λόγον εἶχεν ὑποψίαν τιν' ἔχειν ὡς οὐκ ἦν ἀστός, i. e. *if he had appeared, &c., there were then some reason for his being under suspicion, &c.* DEM. Eubul. 1306, 4. So DEM. Aristocr. 656, 8.

In all these cases (as in others under Note 2) there is an approach to the construction of § 49, 1; the speaker using for emphasis the same form which he would have used if the truth of his supposition were not denied; like *fuerat* for *fuisse*, *it had been better for it would have been better.*

REMARK 3. It must not be understood that the Imperfects *ἔχρην, ἔδει, &c.* always imply the opposite of the Infinitive depending upon them. E. g.

Ἔδει δε μένειν, in DEM. F. L. 379, 14, means simply, *but he was obliged to remain (and did remain).*

NOTE 4. (a.) In one passage in Homer *κέ* is used with a secondary tense of the Indicative in Protasis, II. XXIII, 526:—

Εἰ δέ κ' ἔτι προτέρω γένητο δρόμος ἀμφοτέροισιν,
τῷ κέν μιν παρέλασσο' οὐδ' ἀμφήριστον ἔθηκεν.

Here the *κέ* seems to add nothing to the sense. (See § 50, 2, Note 2, b.)

In Od. VI, 282, *εἰ καὶ τῆ περ . . . εὐρεν, καὶ τῆ* is for *καὶ αὐτῆ*.

(b.) Whenever *ἄν* is used in the Protasis with a secondary tense

of the Indicative in Attic Greek, the expression is so obviously an Apodosis at the same time, as to present no difficulty. **Ἄν* can never coalesce with *εἰ* to form *εἰάν* in these sentences, as it always belongs to the Verb. E. g.

Εἰ τοίνυν τοῦτο ἰσχυρόν ἦν ἂν τούτῳ τεκμήριον, κάμοι γενέσθω τεκμήριον, κ. τ. λ., if then this would have been a strong proof for him (sc. had he had it to bring forward), so let it be also a proof for me, &c. DEM. Timoth. 1201, 19. (This sentence really belongs to the class of § 49, 1; for the Protasis really is, if it is a fact that this would have been a proof, to which the Apodosis in the Imperative corresponds.)

See § 50, 2, Note 2, (a) and (b).

NOTE 5. In a few cases the Aorist is found in the Apodosis referring to *present* time, after a Protasis in the Imperfect; it always denotes, however, a *momentary* or *sudden* occurrence of the action, or some other idea which the Imperfect would not express so well. E. g.

Εἰ μὲν οὖν σύ με ἠρώτας τι τῶν νῦν δῆ, εἶπον ἄν, κ. τ. λ., if then you were asking me any one of the questions before us, I should (at once) say, &c. PLAT. Euthyph. 12 D.

Εἰ ἐπεθύμεις ταύτης (τῆς σοφίας), καὶ ἐγὼ σε ἐτύγχανον ἀνερωτῶν, κ. τ. λ., τί ἂν μοι ἀπεκρίνω; if you desired this kind of wisdom, and I happened to be asking you, &c., what should you reply? [PLAT.] Theag. 123 B.

See also PLAT. Prot. 313 A; Gorg. 447 D; Symp. 199 D.

NOTE 6. In a few passages in Homer we find (as a rare exception) the Optative with *κέ* in the Apodosis where we should expect a secondary tense of the Indicative. E. g.

Καὶ νύ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰείας,

Εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη. II. V, 311.

Aeneas would have perished, had not Aphrodite quickly perceived him.

Καὶ νύ κεν ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,

Εἰ μὴ μηρυσὴ περικαλλῆς Ἡερίβοια

Ἑρμεία ἐξήγγειλεν. II. V, 388.

(In both these cases *ἀπώλετο* would be the regular form, in Homeric as well as in Attic Greek.)

B. *Future Conditions.*

§ 50. 1. When a supposed future case is stated as *possible*, and it is left to be hereafter decided whether the supposition is correct, the *Protasis* takes the *Subjunctive* with *εάν*, *άν* (*ā*), or *ἤν* (Epic *εἴ κε*, *αἶ κε*).

The *Apodosis* in this case denotes what *will be* the result, if the supposition made in the *Protasis* shall prove to be correct. It therefore regularly takes the *Future Indicative*, or some other form which refers to the Future, as the *Imperative*. E. g.

**Εάν τι λάβω, δώσω σοι, if I receive anything, I will give it to you.*

**Εάν τι λάβῃς, δός μοι, if you receive anything, give it to me.*

Εἰ δέ κεν ὧς ἔρξῃς καὶ τοὶ πείθωνται Ἀχαιοί,

Γνώσῃ ἐπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν.

But if you shall do thus and the Achæans obey you, you will then learn both which of the leaders and which of the soldiers is bad. II. II, 364.

Αἶ κ' αὐτὸν γνῶω νημερτέα πάντ' ἐνέποντα,

**Εσσω μιν χλαῖνάν τε χιτῶνά τε, εἴματα καλά.* Od. XVII, 549.

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος κατὰπέφνη,

Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,

**Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν.*

Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,

Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι.

Here *ἐχέτω*, *νεώμεθα* (Subj. in exhortation), and *ἀποδοῦναι* (Infinitive for Imperative) are in the *Apodosis*. II. III, 281.

Αἶ κα τῆνος ἔλη κερὰν τράγον, αἶγα τὸ λαψῆ. THEOC. I, 4.

**Αν δέ τις ἀνθιστῆται, σὺν ἡμῖν πειρασόμεθα χειροῦσθαι, if any one shall stand opposed to us, we will try to overcome him.* XEN. An. VII, 3, 11.

**Αν μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδ' ἴσως ἀναγκασθόμεθα τοῦτο ποιεῖν, if we shall not now be willing to fight him there, we shall perhaps be forced to do so here.* DEM. Phil. I, 54, 20. (Here *νῦν* refers to time immediately following the pres-

ent: if Dem. had meant, *if we are not now willing*, he would have said, *εἰ μὴ νῦν ἐθέλομεν*, by § 49, 1.)

**Ἦν γὰρ ταῦτα καλῶς ὀρισώμεθα, ἄμεινον βουλευσόμεθα καὶ περὶ τῶν ἄλλων.* ISOC. PAC. p. 162 D. § 18.

**Ἦν δὲ τὴν εἰρήνην ποιησώμεθα, καὶ τοιοῦτους ἡμᾶς αὐτοὺς παρὰσχωμεν, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσωμεν.* Id. p. 163 A. § 20.

**Ἐάν οὖν ἴης νῦν, πότε ἔσει οἶκοι;* XEN. CYT. V, 3, 27.

Καὶ χρῶ αὐτοῖς, ἐάν δέη τι, and use them, if there shall be any need. Id. V, 4, 30.

**Ἦν μὲν πόλεμον αἰρῆσθε, μηκέτι ἤκετε δεῦρο ἄνευ ὅπλων, εἰ σωφρονεῖτε· ἦν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἤκετε· ὡς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἦν φίλοι γένησθε, ἐμοὶ μελήσει.* Id. III, 2, 13.

**Ἐάν γάρ τί σε φανῶ κακὸν πεποικῶς, ὁμολογῶ ἀδικεῖν· ἐάν μέντοι μηδὲν φαίνωμαι κακὸν πεποικῶς μηδὲ βουληθεῖς, οὐ καὶ σὺ αὐτὸ ὁμολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι;* Id. V, 5, 13. (Here ὁμολογῶ in the first Apodosis must be understood as referring to the future, like ὁμολογήσεις in the second.)

**Ἐάν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλεῖς φιλοσοφήσωσιν, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσιν, unless either the philosophers shall become kings or the kings philosophers, there is no escape from troubles for the states.* PLAT. REP. V, 473 D.

Τολμᾶν ἀνάγκη, κἂν τύχω κἂν μὴ τύχω, i. e. whether I succeed or not. EUR. HEC. 751.

Δίδωσ' ἐκὼν κτείνειν ἑαυτόν, ἦν τάδε ψευσθῆ λέγων. SOPH. PHIL. 1342.

**Ἐάν τις τοῦτο ποιήσῃ, ἀπόλοιτο, if any one do this, may he perish!*

**Ἐάν μὴ ἡμῖν βεβοηθηκότες ᾖσιν, οὐ δεῖ ἡμᾶς αὐτοῖς βοηθεῖν, if they shall not have assisted us, there is no need of our assisting them.*

REMARK. It will be seen from these examples, that the Apodosis which follows a Subjunctive in the Protasis may take any form of the Verb that refers to the future; the Future Indicative, the Imperative, the Subjunctive in exhortations and prohibitions, the Infinitive used Imperatively, or the Optative in wishes. It may also contain a Present Indicative including a reference to the Future (like *χρή* or *δεῖ*), or a Present merely used emphatically for the Future, like *ὁμολογῶ* in the example above quoted from

XEN. Cyr. V, 5, 13, or παῦλά ἐστιν in that from PLAT. Rep. 473 D.

NOTE 1. The Future Indicative with εἰ is very often used in the *Protasis* in nearly or quite the same sense as the Subjunctive with ἴαν, sometimes alternating with it in the same sentence. This is merely a more vivid form of expression than the Subjunctive. E. g.

Εἰ γὰρ Ἀχιλλεύς οἶος ἐπὶ Τρώεσσι μαχεῖται,
Οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλείωνα. II. XX, 26.

Εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἢ τέ σ' οἴω
'Πρῆσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθῃαι. II. V, 350.

Εἰ δὲ πρὸς τοῦτοις ἔτι τελευτήσῃ τὸν βίον εὖ, οὗτος ἐκείνος τὸν σὺ ζητεῖς ἄλβιος κεκληῖσθαι ἄξιός ἐστι. HDT. I, 32.

Εἰ ταῦτα λέξεις, ἔχθαρεῖ μὲν ἐξ ἐμοῦ,
'Ἐχθρὰ δὲ τῷ θανάτῳ προσκίσει δίκη. SOPH. Ant. 93.

Εἰ μὴ καθέξεις γλώσσαν, ἔσται σοι κακά. EUR. Aeg. Fr. 3.

Εἰ δὲ μὴ τοῦτ' ἐπιδείξει, πῶς χρὴ ταύτη τῇ προκλήσει προσέχειν ὑμᾶς τὸν νοῦν; DEM. Aph. I, 829, 28.

Εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, δὲ μὴ γένοιτο, τίνα οἴεσθε αὐτὴν ψυχὴν ἔξειν; DEM. Aph. II, 842, 15. (Referring to the same thing, p. 834, 24, Demosthenes had said, ἂν γὰρ ἀποφύγῃ με οὗτος, δὲ μὴ γένοιτο, τὴν ἐπωβελίαν ὀφλήσω.)

Ἄν ἐθέλωμεν ἀποθνήσκῃν ὑπὲρ τῶν δικαίων, εὐδοκίμομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ὑμᾶς αὐτούς. ISOC. Archid. p. 138 A. § 107.

This use of the Future must not be confounded with its less common use in *present* conditions, § 49, 1, N. 3.

NOTE 2. In the Homeric language, the following peculiarities appear in this construction:—

(a.) The Subjunctive with κέ is sometimes used in the *Apodosis* instead of the Future Indicative, thus making the *Apodosis* correspond in form to the *Protasis*. E. g.

Εἰ δέ κε μὴ δώσω, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι, and if he do not give her up, I will take her myself. II. I, 324. (Cf. I, 137.) This gives a form of sentence analogous to that in which the Optative

is used in both Protasis and Apodosis. (For the use of *δέ* in Apodosis, see below, § 57.)

(b.) **Ην* is the only contraction of *εἰ ἄν* found in Homer: *εἰάν* and *ἄν* (*ᾶ*) never occur. The most common form with the Subjunctive is, however, *εἴ κε* (sometimes separated by a monosyllable, as *εἰ δέ κε*). See examples above. *Εἰ ἄν* (separated by *δέ*, *εἰ δ' ἄν*) is rarely found, as II. III, 288.

(c.) *Κέ* is sometimes added to *εἰ* in Protasis in Homer, even when a Future Indicative follows. E. g.

Αἴ κεῖν ἄνευ ἐμέθεν . . . Ἰλίου πεφιδήσεται, οὐδ' ἐθελήσει ἐκπέρσαι, ἴστω τοῦτο. II. XV, 213.

For *κέ* (and even *ἄν*) with the Future in Apodosis, see § 37, 2.

(d.) The simple *εἰ* (without *ἄν* or *κέ*) is often used with the Subjunctive in Homer, apparently in the same sense as the Attic *εἰάν*. E. g.

Εἰ δ' αὖ τις ράϊσι θεῶν ἐνὶ οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν. Od. V, 221.

Οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περιφρῶν Πηλεόπεια ἐλθέμεν ὀτρύνησιν. Od. XIV, 372.

Cf. PIND. Isthm. IV, 16: *εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούσῃ.* (See below, Note 3.)

NOTE 3. (a.) The Homeric use of the simple *εἰ* with the Subjunctive continues in lyric poetry, and is found in the Attic drama in the chorus, and even in some passages of the ordinary dialogue. E. g.

Εἰ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς. SOPH. Aj. 496.

Δυστάλαινα τὰρ' ἐγὼ, εἰ σου στερηθῶ. SOPH. O. C. 1442.

Εἰ μὴ σ' ἐκφάγω ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι. ARIST. Eq. 698.

(b.) In Attic *prose*, this construction is extremely rare, and its existence is denied by many high authorities; if we follow the Mss., however, we must admit it in a few passages, as THUC. VI, 21:—

Οὐ ναυτικῆς στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολὺν συμπλεῖν,

ἄλλως τε καὶ εἰ ξυστώσω αἱ πόλεις φοβηθεῖσαι. (Here only a few of the worst Mss. read ἦν for εἰ.)

NOTE 4. For the change from εἰ with the Subjunctive to εἰ with the Optative, after a secondary tense in Indirect Quotations, see § 74, 1.

2. When a future case is stated as a *mere supposition* (no reference being made either to its possibility or to any time at which the question as to the truth of the supposition will be decided), the *Protasis* takes the Optative with εἰ.

The Apodosis here denotes what *would be* the result if the supposition made in the Protasis should prove to be correct, and takes the Optative with the Adverb ἄν. E. g.

Εἰ ἔλθοι, πάντ' ἂν ἴδοι, *if he should go, he would see all.*

*Ἡ κεν γηθήσῃ Πριάμος Πριάμοιό τε παῖδες,

*Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,

Εἰ σφῶν τάδε πάντα πυθοίατο μαρναμένων. II. I, 255.

*Ἄλλ' εἰ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη. II. VII, 28.

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς. AESCH. Prom. 979.

Εἰ δέ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἀρετὴν προτρέψειεν, ἀμφοτέρους ἂν ὀνήσειε. ISOC. ad Nicocl. p. 16 C. § 8.

Εἴ τις τῶν σοι συνόντων ἐπαρθείη ποιεῖν, ἃ σὺ τυγχάνεις εὐλογῶν, πῶς οὐκ ἂν ἀθλιώτατος εἴη; ISOC. Busir. p. 230 C. § 47.

Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. XEN. An. VII, 7, 11.

Εἰ μὴ δυνατόν ὑπ' αὐτῶν εἴη σωθῆναι, ἀποκτείναιμ' ἂν ἐμάντον. DEM. Eubul. 1320, 25.

Οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους. XEN. Cyr. II, 1, 8.

Οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοίτο τὸν θάνατον ὁ τοιοῦτος; PLAT. Phaed. 68 B.

Οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν. AESCH. Ag. 37.

Πῶς οὖν οὐκ ἂν οἰκρότατα πάντων ἐγὼ πεπονθὼς εἴην, εἰ ἐμὲ

ψηφίσαιντο εἶναι ξένον; how then should I not have suffered (lit. *be in the condition of having suffered*) the most pitiable of all things, if they should vote me a foreigner? DEM. Eubul. 1312, 17. (See § 18, 1.)

REMARK. (a.) This form of the conditional sentence must be especially distinguished from that of § 49, 2; the more so, as we often translate both εἴη ἄν and ἦν ἄν by the same English expression, *it would be*; although the latter implies that the supposition of the Protasis is a *false* one, while the former implies *no opinion* of the speaker as to the question whether the *supposed* case will ever be a *real* one.

(b.) On the other hand, the distinction between this form and that of § 50, 1, is less marked, and it is often of slight importance which of the two is used in a particular case. Thus it is often nearly indifferent in English whether we say, *if we go, it will be well*, or *if we should go, it would be well*; in Greek the former is εἰ ἔλθομεν, καλῶς ἔξει, and the latter is εἰ ἔλθοιμεν, καλῶς ἂν ἔχοι. (In Latin only one form of Protasis exists for both of these, *si eamus*; although the Apodosis admits of two forms, *res se bene habebit*, καλῶς ἔξει, and *se bene habeat*, καλῶς ἂν ἔχοι: *se bene haberet*, on the contrary, would be καλῶς ἂν εἶχεν.)

In writing Greek, this distinction can generally be made, by first observing the form of the *Apodosis* in English; if that is expressed by *would*, it should be translated by the Greek Optative with ἄν; if it is expressed by *will*, it should be translated by the Future Indicative. (Other forms of the Apodosis, as the Imperative, will present no difficulty.) The form to be used in the *Protasis* will then appear from the rules for dependence of Moods (§ 32 and § 34); the Optative will require another Optative with εἰ in the dependent Protasis (i. e. the form of § 50, 2, εἰ ἔλθοιμεν, καλῶς ἂν ἔχοι); while the Future Indicative or any other *primary* form will require a Subjunctive with εἰ, or a Future Indicative with εἰ (i. e. the form of § 50, 1, εἰ ἔλθομεν, καλῶς ἔξει, or εἰ ἐλευσόμεθα, καλῶς ἔξει).

NOTE 1. Cases of the omission of ἄν in an Apodosis of this class are rare; they occur chiefly in Homer, less frequently in the Attic poets (even then chiefly in questions, and after such expressions as οὐκ ἔσθ' ὅπως), and seldom or

never in Attic prose where the text is beyond suspicion on other grounds. E. g.

Ὁ δὲ χερμάδιον λάβε χειρὶ Τυδείδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροιεν, *which two men could not lift (if they should try)*. II. V, 303. (See § 52, 2.)

Τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰ σχοί; SOPH. Ant. 605.

Ἄλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; AESCH. Choeph. 594.

Ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι; EUR. Alc. 52.

Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ. AESCH. Ag. 620.

Οὐκ ἔστιν ὄτω μείζονα μοίραν νείμαιμ' ἢ σοί. AESCH. Prom. 292.

Ὅσπερ εἴποι τις τόπος, *as one would say τόπος*. ARIST. Av. 180.

NOTE 2. (a.) The Adverb ἄν is sometimes used with the Optative in the *Protasis*, but only when the *Protasis* is itself at the same time the *Apodosis* to another *Protasis* expressed or implied. This is, of course, no exception to the general rule (§ 47, 2); and it is to be noticed that the ἄν in this case always belongs strictly to the Verb, and never joins the εἰ to form εἰάν. E. g.

Οὔτοι παντελῶς, οὐδ' εἰ μὴ ποιήσαιτ' ἄν τοῦτο, εὐκαταφρόνητόν ἐστιν, *it is not wholly to be despised, even if you would not do this (if an opportunity should occur)*. DEM. Phil. I, 44, 30.

Καὶ ἐγώ, εἴπερ ἄλλω τῷ ἀνθρώπῳ πειθοίμην ἄν, καὶ σοὶ πείθομαι, *if I would trust any other man (if he should give me his word), I trust you*. PLAT. Prot. 329 B.

Such conditional sentences as these belong properly under § 49, 1:

(b.) When εἴ κε with the Optative occurs in Homer, the expression has seldom the force of an *Apodosis*. Often, as in *Final Clauses* (§ 44, 1, N. 3, a), the *κέ* adds nothing to the sense that can be made perceptible in translation, but merely renders the expression less definite. E. g.

Πῶς ἄν ἐγὼ δέοιμι μετ' ἀθανάτοισι θεοῖσιν,

Εἴ κε ν' Ἄρης σῆχοιτο χρεός καὶ δεσμὸν ἀλύξας; Od. VIII, 352.

Τῶν κέν τοι χαρίσαιτο πατήρ ἀπερείσι' ἄποινα,

Εἰ κεν ἐμέ ζῶν πεπυθοίτ' ἐπὶ νηυσὶν Ἀχαιῶν. II. VI, 49.

Εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν, *if we could (in any case) obtain these, we should gain great glory.* II. V, 273. (Here we may perhaps consider κε λάβοιμεν as a sort of Apodosis, like εἰ πειθοίμην ἄν in the last example under a.)

The first two examples are to be carefully distinguished from those given under a. See § 49, 2, Note 4.

NOTE 3. It follows from § 26, that the *Future Optative* cannot be used in Protasis or Apodosis, except in Indirect Quotations.

NOTE 4. For a rare use of ἐάν and the Optative in certain forms of Indirect Quotation (not to be confounded with that of εἰ . . . ἄν or εἰ κε in Note 2), see § 74, 1, Note 2.

For the Optative with κε in a very few Homeric passages (as II. V, 311), where the Aorist Indicative would be the regular form, see § 49, 2, Note 6.

II. GENERAL SUPPOSITIONS.

§ 51. An important class of conditional sentences are those in which the Verb of the Apodosis denotes a *customary action* or a *general truth* (in any time), while the Protasis refers, not to a *single act occurring at a specified time*, but to one occurring *on any occasion* when the action of the Apodosis may be, or may have been, repeated.

Here the Subjunctive with ἐάν is used after primary tenses, and the Optative with εἰ after secondary tenses. Εἰ and ἐάν are here almost exactly equivalent to ὅτε and ὅταν (which are more common than εἰ and ἐάν in these sentences), and the Protasis has precisely the same construction as a Relative clause of the class described in § 62. E. g.

* Ἄν ἐγγύς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if (or when) death comes near, no one is ever willing to die.* EUR. Alc. 671.

**Ἄπας λόγος, ἂν ἀπῆ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.*
DEM. OL. II, 21, 20.

Διατελεῖ μισῶν, οὐκ ἦν τις τι αὐτὸν ἀδικῆ, ἀλλ' ἐάν τινα ὑποπτεύσῃ βελτίονα ἑαυτοῦ εἶναι, he continues to hate, not if any one wrongs him, but if he ever suspects that any one is better than himself.
XEN. CYT. V, 4, 35.

Εὐλαβοῦ τὰς διαβολάς, κὰν ψευδεῖς ᾧσιν, beware of slanders, even when they are false. ISOC. Demon. p. 5 C. § 17.

Εἰ δέ τις ἀσθενοῦν ἀἰσθοῖτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειράτο, whenever he saw any making a disturbance, he always tried, &c. XEN. CYT. V, 3, 55.

Οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἶη, he never left him, unless there was some necessity for it. XEN. Mem. IV, 2, 40.

Εἴ τις ἀντεῖποι, εὐθὺς τεθνήκει, if any one refused, he was immediately put to death. THUC. VIII, 66.

**Ἦν τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ τις κινούτο.* XEN. AN. IV, 5, 13.

**Ἄλλ' εἴ τι μὴ φέροιμεν, ᾧτρυνεν φέρειν.* EUR. Alc. 771.

**Ἐπειδὴ δὲ εἶδον αὐτὸν τάχιστα, συλλαβόντες ἄγουσιν ἀντικρυς ὡς ἀποκτενοῦντες, οὐπερ καὶ τοὺς ἄλλους ἀπέσφαττον, εἴ τινα ληστήν ἢ κακοῦργον συλλάβοιεν, i. e. where they had been in the habit of killing any others whom they took.* LYS. Agor. p. 137. § 78.

The Optative in this construction, referring to *past* time, must be especially distinguished from the Optative in ordinary Protasis. (§ 50, 2), referring to the *future*. (See §§ 13, 1; 21, 1.)

REMARK. The Gnostic Aorist, and the other *gnomic* and *iterative* tenses of § 30, can be used in the Apodosis of these *general* propositions. The Gnostic Aorist, as usual, is considered a *primary* tense. (§ 32, 2.) E. g.

**Ἦν . . . σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρεῖαν, if they fail, they (always) supply the deficiency, &c.* THUC. I, 70.

**Ἦν δέ τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, they (always) impose a penalty upon every one who transgresses.* XEN. CYT. I, 2, 2.

Εἴ τις ἴδοιεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνέθάρσυσαν ἂν, whenever any saw their friends in any way victorious, they

would be encouraged (i. e. they were encouraged in all such cases). THUC. VII, 71. (See § 30, 2, and the example there given from XEN. Mem. IV, 6, 13.)

NOTE 1. No examples of this construction are found in Homér, where the more regular Relative is always used. See § 62.

NOTE 2. In this construction, as in ordinary Protasis, a few cases occur in the poets, in which the simple *εἰ* is used with the Subjunctive instead of *εἰάν*. (See § 50, 1, Note 3.) E. g.

Εἰ δε φύγη μὲν κῆρα ταηλεγείος θανάτιο,
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 Πολλὰ δὲ τερπνὰ παθῶν ἔρχεται εἰς Ἀΐδην. TYRT. XII, 35.
 Ἄλλ' ἄνδρα, κεί τις ἢ σοφός, τὸ μανθάνειν
 Πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν. SOPH. Ant. 710.

NOTE 3. The Present Indicative is sometimes found in the place of the Subjunctive in a *general* Protasis of this kind. This places the supposed action more vividly before the mind, as one which may possibly be *now* going on; while the more regular Subjunctive refers to it more vaguely, as one which is *universally* possible and liable to happen at any time. The Indicative is found especially after *εἴ τις* and *εἴ τι* (corresponding to *ὅστις*, *ὃ τι* in the same class of Relative sentences), as these forms express the indefiniteness which the Subjunctive with *εἰάν* usually expresses. (See § 62, Note 1, and the examples of the Indicative with *ὅστις* there given.) E. g.

Εἴ τις δύο ἢ καὶ πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts upon two or even more days, he is a fool.* SOPH. Trach. 946.

Ἐλευθέρως πολιτεύομεν, οὐ δι' ὀργῆς τὸν πέλας, εἰ καθ' ἡδονὴν τι δρᾷ, *εἰς, i. e. not (having a habit of) being angry with our neighbor, if he acts in any case as he pleases.* THUC. II, 37. (Here the Indicative *δρᾷ* is used as if some particular act of some

one neighbor, and not *any* act of *any* neighbor, were in the speaker's mind.)

Such examples belong properly under § 49, 1, the Protasis being expressed as if the supposition were *particular*, and not *general*.

ELLIPSIS AND SUBSTITUTION IN PROTASIS OR APODOSIS.

§ 52. 1. Very often the Protasis is not expressed in its regular form with *εἰ* or *ἐάν*, but is either *implied* in something that precedes or follows (as in examples 1 and 2), or *expressed* in a Participle, a Preposition with its case, an Adverb like *οὕτως*, or some other part of the sentence (as in the other examples).

When a Participle takes the place of a Protasis, its *tense* is always the same as that in which the finite Verb which it represents would itself have stood after *εἰ* or *ἐάν*, in the Indicative, Subjunctive, or Optative. (The Present Participle stands for both Present and Imperfect, and the Perfect for both Perfect and Pluperfect, by §§ 16, 2; 18, 4, Note.) E. g.

Οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαρραγεῖεν γὰρ ἂν· οὐτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἂν, *they do not eat more than they can bear, for (if they should) they would burst, &c. XEN. Cyr. VIII, 2, 21.*

Αὐτοὶ ἂν ἐπορεύθησαν ἢ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι, *they would have gone themselves where the others went; but the animals could not go otherwise than they did. XEN. An. IV, 2, 10.*

Τοῦτο ποιοῦντες εὖ πράττουσιν (ποιοῦντες = εἰ ποιοῦσιν), *if they are doing this, they are prosperous. Τούτων ἀληθῶν ὄντων καλῶς ἔχει (ἀληθῶν ὄντων = εἰ ἀληθῆ ἔστιν), if these things are true, it is well.*

Τοῦτο ποιοῦντες εὖ πράξουσιν (ποιοῦντες = ἐὰν ποιῶσιν), *if they shall do this (habitually), they will prosper. Τοῦτο ποιήσαντες εὖ πράξουσιν (ποιήσαντες = ἐὰν ποιήσωσιν), if they shall (once) do this, they will prosper.*

Τούτο ποιούντες εὖ ἂν πράττειεν (i. e. εἰ ποιοίεν), *if they should do this (habitually), they would prosper.* Τούτο ποιήσαντες εὖ ἂν πράττειεν (i. e. εἰ ποιήσαιεν), *if they should (once) do this, they would prosper.*

Τούτο ποιούντες εὖ ἂν ἔπραττον (i. e. εἰ ἐποίουν), *if they were doing this (or if they had been doing this), they would be in prosperity.* Τούτο ποιήσαντες εὖ ἂν ἔπραττον (i. e. εἰ ἐποίησαν), *if they had done this, they would be in prosperity.*

Ἄλλ' εἰσόμεσθα . . . δόμους παραστείχοντες (i. e. ἐὰν παραστείχωμεν). SOPH. Ant. 1255.

Οὐδ' ἂν σιωπήσαμι τὴν ἄτην ὀρώων στείχουσαν ἄστοις (i. e. εἰ ὀρώωμι). Id. 185.

Ἀθηναίων δὲ τὸ αὐτὸ παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάσθαι (οἶμαι), i. e. εἰ πάθοιεν, *if they should ever suffer.* THUC. I, 10. (Nothing but the context here shows that παθόντων does not represent εἰ ἔπαθον, *if they had ever suffered.*)

Διά γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* DEM. Cor. 242, 10. (So καθ' ὑμᾶς.)

Πάλαι γὰρ ἂν ἔνεκά γε ψηφισμάτων ἐδεδώκει δίκην, *for, if decrees were of any avail, he would long ago have suffered punishment.* DEM. Ol. III, 32, 16. (Here the Protasis is implied in ἔνεκα ψηφισμάτων.)

Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer.* DEM. Phil. I, 44, 12.

Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. SOPH. Ant. 240.

In these cases the form of the Apodosis will generally show what form of Protasis is implied. When the Apodosis is itself expressed by an Infinitive or Participle (§ 53), as in the example from THUC. I, 10, the form of the Protasis is shown only by the general sense of the passage.

REMARK. The future Participle is not used in Protasis to represent the Future Indicative, as it would denote time future relatively to the time of the Apodosis (§ 28), which the Future Indicative in Protasis does not do. The Present and Aorist Participles, representing the Present and Aorist Subjunctive, can always be used to express future conditions, thus making the Future Participle unnecessary.

NOTE 1. An ellipsis of the Verb of the Protasis takes

place in the Homeric expression, εἰ δ' ἄγε, for εἰ δὲ βούλει, ἄγε; and also in such expressions as εἰ μὴ διὰ τοῦτο, *had it not been for this*. E. g.

Εἰ δ' ἄγε, τοι κεφαλῇ κατανεύσομαι. II. I, 524.

Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνώωσι καὶ οἶδε, *but if you wish, come now, try it*. II. I, 302.

Καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐπέπεσεν ἄν, *and, had it not been for the Prytanis, he would have been thrown in*. PLAT. Gorg. 516 E. (Compare διὰ γε ὑμᾶς, DEM. COR. 242, 10.)

Οὐ γὰρ ὡς εἰ μὴ διὰ Λακεδαιμονίους, οὐδ' ὡς εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, οὐδ' ὡς εἰ μὴ δι' Ἑγήσιππον, οὐδ' ὡς εἰ μὴ διὰ τὸ καὶ τό, ἐσώθησαν ἄν οἱ Φωκείς, οὐχ οὕτω τότε ἀπήγγειλεν, *for he did not then report, that, if it had not been for the Lacedæmonians, or if they had not refused to receive Proxenus, or if it had not been for Hegesippus, or if it had not been for this and that, the Phocians would have been saved*. DEM. F. L. 364, 12.

So in alternatives: see examples in Note 2. (Cf. § 53, Note 1.)

NOTE 2. In *alternatives*, εἰ δὲ μὴ, *otherwise*, is the regular form for introducing the latter clause, even when the former clause is negative. Εἰ δὲ μὴ is much more common than ἐὰν δὲ μὴ, even when ἐὰν μὲν with the Subjunctive precedes. E. g.

Πόλεμον οὐκ εἶων ποιεῖν · εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθήσονται ἔφασαν φίλους ποιεῖσθαι οὐς οὐ βούλονται, *they said that otherwise (εἰ δὲ μὴ) they should be obliged, &c.* THUC. I, 28.

Εἶπον (Παυσανία) τοῦ κήρυκος μὴ λείπεσθαι · εἰ δὲ μὴ, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν, *they ordered him not to be left behind by the herald; and if he should be (εἰ δὲ μὴ), (they told him) that the Spartans declared war against him*. THUC. I, 131.

Ἐὰν μὲν τι ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε · εἰ δὲ μὴ, παντὶ λόγῳ ἀντιτείνετε. PLAT. Phaed. 91 C. So in DEM. Phil. III, p. 129, 14, ἐὰν μὲν πείσητε, . . . εἰ δὲ μὴ, κ. τ. λ.

2. The Protasis is often altogether suppressed, leaving only an Optative with ἄν or an Indicative with ἄν as an Apodosis. Here some indefinite or gen-

eral Protasis is always implied; as, *if he pleased, if it were (or should be) possible, if an opportunity should offer, if it were (or should be) necessary, if we should consider, if what is natural should happen, &c.* E. g.

**Ἴσως ἂν οὖν τις ἐπιτιμήσειε τοῖς εἰρημένοις, perhaps some one might (if he pleased) find fault with what has been said.* ISOC. Areop. p. 146 E. § 36.

Τούτο οὐτ' ἂν οὗτος ἔχοι λέγειν οὐθ' ὑμεῖς πεισθίητε, neither would he be able to say this (if he should try), nor would you believe it. DEM. Andr. 598, 20.

*Ἡδέως δ' ἂν ἔγωγ' ἐροίμην Λεπτινήν, but I would gladly ask Lep-
tines (if an opportunity should offer).* DEM. Lept. 496, 8.

*Δειξάτω ὡς οἱ Θετταλοὶ νῦν οὐκ ἂν ἐλεύθεροι γένοιτο ἄσμενοι, let
him show that they would not now gladly become free (if they could).*
DEM. Ol. II, 20, 18.

*Βασιλεία οἰκοδομῆν ἤρχετο, ὡς ἂν ἰκανὰ ἀπομάχεσθαι εἴη, so that it
might be strong enough to fight from (if it should be necessary).*
XEN. Cyr. III, 1, 1.

*Οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε, for there was nothing that you could
have done (if you had tried).* DEM. Cor. 240, 15.

*Καὶ ἐκ τίνος ἂν φιλίας ποτ' ἐδάνεισεν ὁ πατήρ ὁ ἐμὸς τὰς χιλίας
δραχμάς; out of what friendship would my father have ever lent the
thousand drachmas (if occasion had offered)?* DEM. Timoth. 1199, 13. *So βουλοίμην ἂν (velim), I could wish (in a certain case,
not impossible): ἐβουλόμην ἂν (vellem), I should wish (on a certain
condition, not fulfilled).*

NOTE. The Optative with *ἂν*, used in this way, often has the force of a mild command or exhortation, and sometimes a sense nearly approaching that of the Future Indicative. E. g.

Λέγοις ἂν, you may speak (lit. you could speak, if you should desire it), implying εἰ βούλοιο.

*Σὺ μὲν κομίζοις ἂν σεαυτὸν ἢ θέλεις, you may take yourself off
whither you please.* SOPH. Antig. 444. (This is a milder form of expression than *κόμιζε*.)

Κλύοις ἂν ἦδη, Φοῖβε προστατήριε. SOPH. El. 637.

Χωροῖς ἄν εἴσω. SOPH. Phil. 674. So Antig. 1339.

Ποῖ οὖν, ἔφην ἐγώ, τραποῖμεθ' ἄν ἔτι; in what other direction then, said I, shall we turn (lit. should we turn, if we should wish)?
PLAT. Euthyd. 290 A.

Οὐκ ἄν με θείμην τοῦ θρόνου, I will not give up the throne.
ARIST. Ran. 830.

§ 53. The Apodosis is often expressed by an Infinitive or Participle, where the construction of the sentence requires it; each tense of the Infinitive or Participle representing *its own tenses* of the Indicative with or without ἄν, or of the Optative with ἄν. (The Present includes also the Imperfect, and the Perfect also the Pluperfect.)

If a finite Verb in the Apodosis would have taken ἄν, that particle is joined with the Infinitive or Participle. It follows from the general rules in § 41, that the *Present* Infinitive or Participle with ἄν must represent either an *Imperfect Indicative* with ἄν, or a *Present Optative* with ἄν; the *Perfect*, either a *Pluperfect Indicative* or a *Perfect Optative*; and the *Aorist*, either an *Aorist Indicative* or an *Aorist Optative*. (For the Future Infinitive with ἄν, not Attic, see § 37, 2.) The context must decide in each case, whether an Infinitive or Participle in Apodosis with ἄν represents the Indicative or the Optative. E. g.

Ἠγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, I believe that, if you do this, all is well. Ἠγοῦμαι, ἐάν τοῦτο ποιήτε, πάντα καλῶς ἔξειν, I believe that, if you shall do this, all will be well. Ἠγοῦμαι, εἰ τοῦτο ποιούτε, πάντα καλῶς ἄν ἔχειν, I believe that, if you should do this, all would be well.

Οἶδα ὑμᾶς, ἐάν τοῦτο ποιήτε, εὖ πράξοντας, I know that, if you do this, you will prosper. See the examples of each tense of the Infinitive and Participle with ἄν, under § 41, 1, 2, 3, and 4. See also THUC. I, 10, quoted under § 52, 1.

Πῶς γὰρ οἴσθε δυσχερῶς ἀκούειν Ὀλυμβίους, εἴ τις τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους; *how unwillingly do you think they heard it, if any one said anything against Philip in those times?* DEM. Phil. II, 70, 25. (Here ἀκούειν represents the Imperfect ἤκουον, by § 15, 3.) For examples of the Perfect Infinitive with ἄν, representing the Pluperfect, see § 41, 2.

NOTE 1. In *alternatives*, introduced by εἰ μὲν or ἐὰν μὲν in one clause, and εἰ δὲ μή in the other, the Apodosis is sometimes omitted after the former for effect, when some such expression as *it is well* can be supplied, or some other Apodosis at once occurs to the reader. E. g.

'Αλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
* Ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —

Εἰ δὲ κε μὴ δώσωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι. II. I, 135.

(Here we must understand εὖ ἔξει, *it will be well*, or something similar, after the second line.)

Εἰ μὲν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω οἷος δεῖ πρὸς ἀλλήλους εἶναι· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε. XEN. Cyr. VIII, 7, 23.

NOTE 2. An ellipsis of the Apodosis sometimes occurs, when εἰ is used in the sense of *supposing that, in case that*. E. g.

Οἱ δ' ᾤκτειρον, εἰ ἀλώσουντο, *and others pitied them, in case they should be captured*. XEN. An. I, 4, 7. (Here an Apodosis to εἰ ἀλώσουντο is implied, *thinking what they would suffer in case they should be captured*. The Future Optative shows that the Protasis is in Indirect Quotation.) See § 77, 1.

NOTE 3. Sometimes the Adverb ἄν stands alone to represent the Apodosis, when the Verb to which it belongs can be easily supplied from the context. In like manner εἰ alone may represent the Protasis. (The expression ὥσπερ ἄν εἰ, sometimes written as one word, ὥσπερανεῖ, *quasi*, includes both cases.) E. g.

Φοβούμενος ὥσπερανεῖ παῖς, *fearing like a child* (i. e. ὥσπερ ἄν ἐφοβεῖτο εἰ παῖς ἦν). PLAT. Gorg. 479 A.

Οὐκ ἄν δηπου, εἰ γε μὴ ἡ αὐτὴ ἀρετὴ ἦν αὐτῷ. PLAT. Men. 73 C.

So in such colloquial expressions as *πῶς γὰρ ἄν; πῶς γὰρ οὐκ ἄν;* (sc. *εἴη* or *ἦν*).

**ἴσως οὐκ ἄν.* PLAT. Men. 93 E.

See § 42, 3, Note 2, with the examples.

REMARK. Expressions of a wish like *εἰ γὰρ γένοιτο*, *O that it might be*, and *εἰ γὰρ ἐγένετο*, *O that it had been*, are probably Protases with the Apodosis suppressed.

See § 83, 2, Remark.

MIXED CONSTRUCTIONS. — IRREGULARITIES IN PROTASIS OR APODOSIS.

§ 54. The four forms of Protasis and Apodosis explained above (§§ 49, 50) include by far the greater number of the examples found in the classic authors. Many cases remain, however, in which the Protasis and Apodosis do not belong to the same form. These admit of various explanations :—

1. (a.) In most cases in which an Indicative (used as in § 49, 1) or a Subjunctive in the Protasis is followed by an Optative with *ἄν* in the Apodosis, the expressed Apodosis really belongs to an *implied* Protasis in the Optative (on the principle of § 52, 2), together with which it forms the Apodosis to the *expressed* Protasis, taking the place of the more regular Indicative. Thus, in the sentence, *εἰ ταῦτα οὕτως ἔχει, οὐκ ἄν κολάζοιτο*, *if these things are so, he would not be punished*, *κολάζοιτο ἄν* really implies a Protasis in the Optative, *if justice should be done*, or something similar (which might have been expressed, as in the last example below); while the Protasis *εἰ . . . ἔχει* belongs as a condition to the expressed Apodosis *with* its implied Protasis. The sense therefore is, *if these things are so, [the result is, that] he would not be punished if justice should be done.* E. g.

Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,

Οὐκ ἄν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην,

but if thou art one of the immortals come from heaven, I would not

would be encouraged (i. e. they were encouraged in all such cases). THUC. VII, 71. (See § 30, 2, and the example there given from XEN. Mem. IV, 6, 13.)

NOTE 1. No examples of this construction are found in Homer, where the more regular Relative is always used. See § 62.

NOTE 2. In this construction, as in ordinary Protasis, a few cases occur in the poets, in which the simple *εἰ* is used with the Subjunctive instead of *εἰάν*. (See § 50, 1, Note 3.) E. g.

Εἰ δε φύγη μὲν κῆρα ταηλεγέος θανάτιο,
 Νικήσας δ' αἰχμῆς ἀγλαὸν εὐχος ἔλη,
 Πάντες μιν τιμῶσιν ὁμῶς νέοι ἠδὲ παλαιοί,
 Πολλὰ δὲ τερπνὰ παθῶν ἔρχεται εἰς Ἀΐδην. ΤΥΡΤ. XII, 35.
 ἼΑλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ μανθάνειν
 Πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τεῖνεῖν ἄγαν. SOPH. Ant. 710.

NOTE 3. The Present Indicative is sometimes found in the place of the Subjunctive in a *general* Protasis of this kind. This places the supposed action more vividly before the mind, as one which may possibly be *now* going on; while the more regular Subjunctive refers to it more vaguely, as one which is *universally* possible and liable to happen at any time. The Indicative is found especially after *εἴ τις* and *εἴ τι* (corresponding to *ὅστις*, *ὅ τι* in the same class of Relative sentences), as these forms express the indefiniteness which the Subjunctive with *εἰάν* usually expresses. (See § 62, Note 1, and the examples of the Indicative with *ὅστις* there given.) E. g.

Εἴ τις δύο ἢ καὶ πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts upon two or even more days, he is a fool.* SOPH. Trach. 946.

Ἐλευθέρως πολιτεύομεν, οὐ δι' ὀργῆς τὸν πέλας, εἰ καθ' ἡδονὴν τι δρᾷ, ἔχοντες, i. e. *not (having a habit of) being angry with our neighbor, if he acts in any case as he pleases.* THUC. II, 37. (Here the Indicative *δρᾷ* is used as if some particular act of some

one neighbor, and not any act of any neighbor, were in the speaker's mind.)

Such examples belong properly under § 49, 1, the Protasis being expressed as if the supposition were *particular*, and not *general*.

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Οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαρραγεῖεν γὰρ ἂν· οὐτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἂν, *they do not eat more than they can bear, for (if they should) they would burst, &c.* XEN. Cyr. VIII, 2, 21.

Αὐτοὶ ἂν ἐπορεύθησαν ἢ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταῦτη ἐκβῆναι, *they would have gone themselves where the others went; but the animals could not go otherwise than they did.* XEN. An. IV, 2, 10.

Τοῦτο ποιοῦντες εὖ πράττουσιν (ποιοῦντες = εἰ ποιοῦσιν), *if they are doing this, they are prosperous.* Τούτων ἀληθῶν ὄντων καλῶς ἔχει (ἀληθῶν ὄντων = εἰ ἀληθῆ ἔστιν), *if these things are true, it is well.*

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(*b.*) **Ην* is the only contraction of *εἰ ἄν* found in Homer : *ἔάν* and *ἄν* (*ā*) never occur. The most common form with the Subjunctive is, however, *εἴ κε* (sometimes separated by a monosyllable, as *εἰ δέ κε*). See examples above. *Εἰ ἄν* (separated by *δέ*, *εἰ δ' ἄν*) is rarely found, as II. III, 288.

(*c.*) *Κέ* is sometimes added to *εἰ* in Protasis in Homer, even when a Future Indicative follows. E. g.

Αἴ κε ν ἀνευ ἐμέθεν . . . Ἴλιον πεφιδήσεται, οὐδ' ἐθελήσει ἐκπέρσαι, ἴστω τοῦτο. II. XV, 213.

For *κέ* (and even *ἄν*) with the Future in Apodosis, see § 37, 2.

(*d.*) The simple *εἰ* (without *ἄν* or *κέ*) is often used with the Subjunctive in Homer, apparently in the same sense as the Attic *εἰάν*. E. g.

Εἰ δ' αὖ τις βραῖησι θεῶν ἐνὶ οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσι ν ἔχων ταλαπενθέα θυμόν. Od. V, 221.

Οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περιφρῶν Πηνελόπεια ἐλθέμεν ἀτρέψην. Od. XIV, 372.

Cf. PIND. Isthm. IV, 16 : *εἰ τις εὖ πάσχων λόγον ἐσλὸν ἀκούση.* (See below, Note 3.)

NOTE 3. (*a.*) The Homeric use of the simple *εἰ* with the Subjunctive continues in lyric poetry, and is found in the Attic drama in the chorus, and even in some passages of the ordinary dialogue. E. g.

Εἰ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς. SOPH. Aj. 496.

Δυστάλαινα τὰρ' ἐγώ, εἴ σου στερηθῶ. SOPH. O. C. 1442.

Εἰ μὴ σ' ἐκφάγω ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι. ARIST. Eq. 698.

(*b.*) In Attic *prose*, this construction is extremely rare, and its existence is denied by many high authorities ; if we follow the Mss., however, we must admit it in a few passages, as THUC. VI, 21 : —

Οὐ ναυτικῆς στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζῶν πολὺν ξυμπλεῖν,

ἄλλως τε καὶ εἰ ξυστώσω αἱ πόλεις φοβηθείσαι. (Here only a few of the worst Mss. read ἦν for εἰ.)

NOTE 4. For the change from εἰάν with the Subjunctive to εἰ with the Optative, after a secondary tense in Indirect Quotations, see § 74, 1.

2. When a future case is stated as a *mere supposition* (no reference being made either to its possibility or to any time at which the question as to the truth of the supposition will be decided), the *Protasis* takes the Optative with εἰ.

The Apodosis here denotes what *would be* the result if the supposition made in the Protasis should prove to be correct, and takes the Optative with the Adverb ἄν. E. g.

Εἰ ἔλθοι, πάντ' ἂν ἴδοι, *if he should go, he would see all.*

Ἦ κεν γηθήσῃ Πριάμος Πριάμοιό τε παῖδες,

Ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,

Εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοι. II. I, 255.

Ἄλλ' εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἶη. II. VII, 28.

Εἴης φορητὸς οὐκ ἂν, εἰ πρᾶσσοις καλῶς. AESCH. Prom. 979.

Εἰ δέ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἀρετὴν προτρέψειεν, ἀμφοτέροισι ἂν ὀνήσειε. ISOC. ad Nicocl. p. 16 C. § 8.

Εἴ τις τῶν σοι συνόντων ἐπαρθείη ποιεῖν, ἃ σὺ τυγχάνεις εὐλογῶν, πῶς οὐκ ἂν ἀθλιώτατος εἶη; ISOC. Busir. p. 230 C. § 47.

Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοι με τοὺς εὐεργέτας. XEN. An. VII, 7, 11.

Εἰ μὴ δυνατόν ὑπ' αὐτῶν εἶη σωθῆναι, ἀποκτείναιμ' ἂν ἑμάντον. DEM. Eubul. 1320, 25.

Οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοῖμεθ' ἂν τοὺς πολεμίους. XEN. Cyr. II, 1, 8.

Οὐ πολλὴ ἂν ἀλογία εἶη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; PLAT. Phaed. 68 B.

Οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν. AESCH. Ag. 37.

Πῶς οὖν οὐκ ἂν οἰκτρότατα πάντων ἐγὼ πεπονθὸς εἶην, εἰ ἐμὲ

ψηφίσαιντο εἶναι ξένον; how then should I not have suffered (lit. *be in the condition of having suffered*) the most pitiable of all things, if they should vote me a foreigner? DEM. Eubul. 1312, 17. (See § 18, 1.)

REMARK. (a.) This form of the conditional sentence must be especially distinguished from that of § 49, 2; the more so, as we often translate both εἴη ἄν and ἦν ἄν by the same English expression, *it would be*; although the latter implies that the supposition of the Protasis is a *false* one, while the former implies *no opinion* of the speaker as to the question whether the *supposed* case will ever be a *real* one.

(b.) On the other hand, the distinction between this form and that of § 50, 1, is less marked, and it is often of slight importance which of the two is used in a particular case. Thus it is often nearly indifferent in English whether we say, *if we go, it will be well*, or *if we should go, it would be well*; in Greek the former is εἰν ἔλθωμεν, καλῶς ἔξει, and the latter is εἰ ἔλθοιμεν, καλῶς ἄν ἔχοι. (In Latin only one form of Protasis exists for both of these, *si eamus*; although the Apodosis admits of two forms, *res se bene habebit, καλῶς ἔξει*, and *se bene habeat, καλῶς ἄν ἔχοι*: *se bene haberet*, on the contrary, would be καλῶς ἄν εἶχεν.)

In writing Greek, this distinction can generally be made, by first observing the form of the *Apodosis* in English; if that is expressed by *would*, it should be translated by the Greek Optative with ἄν; if it is expressed by *will*, it should be translated by the Future Indicative. (Other forms of the Apodosis, as the Imperative, will present no difficulty.) The form to be used in the *Protasis* will then appear from the rules for dependence of Moods (§ 32 and § 34); the Optative will require another Optative with εἰ in the dependent Protasis (i. e. the form of § 50, 2, εἰ ἔλθοιμεν, καλῶς ἄν ἔχοι); while the Future Indicative or any other *primary* form will require a Subjunctive with εἰν, or a Future Indicative with εἰ (i. e. the form of § 50, 1, εἰν ἔλθωμεν, καλῶς ἔξει, or εἰ ἐλευσόμεθα, καλῶς ἔξει).

NOTE 1. Cases of the omission of ἄν in an Apodosis of this class are rare; they occur chiefly in Homer, less frequently in the Attic poets (even then chiefly in questions, and after such expressions as οὐκ ἔσθ' ὅπως), and seldom or

never in Attic prose where the text is beyond suspicion on other grounds. E. g.

Ὁ δὲ χερμάδιον λάβε χειρὶ Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρα φέροιεν, *which two men could not lift (if they should try)*. II. V, 303. (See § 52, 2.)

Τίαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰσχοι; SOPH. Ant. 605.

*Ἄλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; AESCH. Choeph. 594.

Ἔστ' ὄν ὅπως *Ἀλκηστis ἐς γῆρας μόλοισι; EUR. Alc. 52.

Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά. AESCH. Ag. 620.

Οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοί. AESCH. Prom. 292.

*Ὡσπερ εἴποι τις τόπος, *as one would say τόπος*. ARIST. Av. 180.

NOTE 2. (a.) The Adverb ἄν is sometimes used with the Optative in the *Protasis*, but only when the *Protasis* is itself at the same time the *Apodosis* to another *Protasis* expressed or implied. This is, of course, no exception to the general rule (§ 47, 2); and it is to be noticed that the ἄν in this case always belongs strictly to the Verb, and never joins the *ei* to form *éán*. E. g.

Ὅσσοι παντελῶς, οὐδ' εἰ μὴ ποιήσαιτ' ἄν τοῦτο, εὐκαταφρόνητόν ἐστιν, *it is not wholly to be despised, even if you would not do this (if an opportunity should occur)*. DEM. Phil. I, 44, 30.

Καὶ ἐγώ, εἴπερ ἄλλῳ τῷ ἀνθρώπῳ πειθοίμην ἄν, καὶ σοὶ πείθομαι, *if I would trust any other man (if he should give me his word), I trust you*. PLAT. Prot. 329 B.

Such conditional sentences as these belong properly under § 49, 1:

(b.) When *εἰ κε* with the Optative occurs in Homer, the expression has seldom the force of an *Apodosis*. Often, as in Final Clauses (§ 44, 1, N. 3, a), the *κέ* adds nothing to the sense that can be made perceptible in translation, but merely renders the expression less definite. E. g.

Πῶς ἄν ἐγὼ δέοιμι μετ' ἀθανάτοισι θεοῖσιν,

Εἴ κε ν' Ἄρης οἴχοιτο χρίος καὶ δεσμὸν ἀλύξας; Od. VIII, 352.

Τῶν κέν τοι χαρίσαιτο πατήρ ἀπερείσι' ἄποινα,

Εἴ κεν ἐμέ ζῶν πεπυθοίτ' ἐπὶ νηυσὶν Ἀχαιῶν. II. VI, 49.

Εἴ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν, *if we could (in any case) obtain these, we should gain great glory.* II. V, 273. (Here we may perhaps consider κε λάβοιμεν as a sort of Apodosis, like εἰ πειθοίμην ἄν in the last example under *a*.)

The first two examples are to be carefully distinguished from those given under *a*. See § 49, 2, Note 4.

NOTE 3. It follows from § 26, that the *Future Optative* cannot be used in Protasis or Apodosis, except in Indirect Quotations.

NOTE 4. For a rare use of ἐάν and the Optative in certain forms of Indirect Quotation (not to be confounded with that of εἰ . . . ἄν or εἴ κε in Note 2), see § 74, 1, Note 2.

For the Optative with κε in a very few Homeric passages (as II. V, 311), where the Aorist Indicative would be the regular form, see § 49, 2, Note 6.

II. GENERAL SUPPOSITIONS.

§ 51. An important class of conditional sentences are those in which the Verb of the Apodosis denotes a *customary action* or a *general truth* (in any time), while the Protasis refers, not to a *single act occurring at a specified time*, but to one occurring *on any occasion* when the action of the Apodosis may be, or may have been, repeated.

Here the Subjunctive with ἐάν is used after primary tenses, and the Optative with εἴ after secondary tenses. Εἰ and ἐάν are here almost exactly equivalent to ὅτε and ὅταν (which are more common than εἰ and ἐάν in these sentences), and the Protasis has precisely the same construction as a Relative clause of the class described in § 62. E. g.

* Ἄν ἐγγύς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if (or when) death comes near, no one is ever willing to die.* EUR. Alc. 671.

**Ἄπας λόγος, ἂν ἀπῆ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.*
DEM. OL. II, 21, 20.

Διατελεῖ μισῶν, οὐκ ἦν τίς τι αὐτὸν ἀδικῆ, ἀλλ' ἐάν τινα ὑποπτεύσῃ βελτίονα ἑαυτοῦ εἶναι, he continues to hate, not if any one wrongs him, but if he ever suspects that any one is better than himself.
XEN. CYR. V, 4, 35.

Εὐλαβοῦ τὰς διαβολάς, κὰν ψευδεῖς ᾧσιν, beware of slanders, even when they are false. ISOC. Demon. p. 5 C. § 17.

Εἰ δέ τις τις θορυβουμένους αἴσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειράτο, whenever he saw any making a disturbance, he always tried, &c. XEN. CYR. V, 3, 55.

Οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη, he never left him, unless there was some necessity for it. XEN. Mem. IV, 2, 40.

Εἰ τις ἀντεῖποι, εὐθὺς τεθνήκει, if any one refused, he was immediately put to death. THUC. VIII, 66.

**Ἦν τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ τις κινούτο.* XEN. An. IV, 5, 13.

**Ἄλλ' εἰ τι μὴ φέροισιν, ᾧτρυνεν φέρειν.* EUR. Alc. 771.

**Ἐπειδὴ δὲ εἶδον αὐτὸν τάχιστα, συλλαβόντες ἄγουσιν ἀντικρυς ὡς ἀποκτενοῦντες, οὐπερ καὶ τοὺς ἄλλους ἀπέσφαττον, εἴ τινα ληστήν ἢ κακοῦργον συλλάβοιεν, i. e. where they had been in the habit of killing any others whom they took.* LYS. Agor. p. 137. § 78.

The Optative in this construction, referring to *past* time, must be especially distinguished from the Optative in ordinary Protasis. (§ 50, 2), referring to the *future*. (See §§ 13, 1; 21, 1.)

REMARK. The Gnomic Aorist, and the other *gnomic* and *iterative* tenses of § 30, can be used in the Apodosis of these *general* propositions. The Gnomic Aorist, as usual, is considered a *primary* tense. (§ 32, 2.) E. g.

**Ἦν . . . σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρεῖαν, if they fail, they (always) supply the deficiency, &c.* THUC. I, 70.

**Ἦν δέ τις τούτων τι παραβιάινῃ, ζημίαν αὐτοῖς ἐπέθεσαν, they (always) impose a penalty upon every one who transgresses.* XEN. CYR. I, 2, 2.

Εἴ τις εἶδοιεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν ἂν, whenever any saw their friends in any way victorious, they

would be encouraged (i. e. they were encouraged in all such cases). THUC. VII, 71. (See § 30, 2, and the example there given from XEN. Mem. IV, 6, 13.)

NOTE 1. No examples of this construction are found in Homer, where the more regular Relative is always used. See § 62.

NOTE 2. In this construction, as in ordinary Protasis, a few cases occur in the poets, in which the simple *εἰ* is used with the Subjunctive instead of *εἰάν*. (See § 50, 1, Note 3.) E. g.

Εἰ δε φύγη μὲν κῆρα ταηλεγέος θανάτιο,
 Νικήσας δ' αἰχμῆς ἀγλαδὸν εὐχος ἔλη,
 Πάντες μιν τιμῶσιν ὁμῶς νέοι ἠδὲ παλαιοί,
 Πολλὰ δὲ τερπνὰ παθῶν ἔρχεται εἰς Ἀΐδην. ΤΥΡΤ. ΧΠ, 35.
 Ἄλλ' ἄνδρα, κεί τις ἢ σοφός, τὸ μανθάνειν
 Πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν. SOPH. Ant. 710.

NOTE 3. The Present Indicative is sometimes found in the place of the Subjunctive in a *general* Protasis of this kind. This places the supposed action more vividly before the mind, as one which may possibly be *now* going on; while the more regular Subjunctive refers to it more vaguely, as one which is *universally* possible and liable to happen at any time. The Indicative is found especially after *εἴ τις* and *εἴ τι* (corresponding to *ὅστις*, *ὅ τι* in the same class of Relative sentences), as these forms express the indefiniteness which the Subjunctive with *εἰάν* usually expresses. (See § 62, Note 1, and the examples of the Indicative with *ὅστις* there given.) E. g.

Εἴ τις δύο ἢ καὶ πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts upon two or even more days, he is a fool.* SOPH. Trach. 946.

Ἐλευθέρως πολιτεύομεν, οὐ δὲ ὀργῆς τὸν πέλας, εἰ καθ' ἡδονὴν τι δρᾷ, ἔχοντες, i. e. *not (having a habit of) being angry with our neighbor, if he acts in any case as he pleases.* THUC. II, 37. (Here the Indicative *δρᾷ* is used as if some particular act of some

one neighbor, and not any act of any neighbor, were in the speaker's mind.)

Such examples belong properly under § 49, 1, the Protasis being expressed as if the supposition were *particular*, and not *general*.

ELLIPSIS AND SUBSTITUTION IN PROTASIS OR APODOSIS.

§ 52. 1. Very often the Protasis is not expressed in its regular form with *εἰ* or *εἰάν*, but is either *implied* in something that precedes or follows (as in examples 1 and 2), or *expressed* in a Participle, a Preposition with its case, an Adverb like *οὕτως*, or some other part of the sentence (as in the other examples).

When a Participle takes the place of a Protasis, its *tense* is always the same as that in which the finite Verb which it represents would itself have stood after *εἰ* or *εἰάν*, in the Indicative, Subjunctive, or Optative. (The Present Participle stands for both Present and Imperfect, and the Perfect for both Perfect and Pluperfect, by §§ 16, 2; 18, 4, Note.) E. g.

Οὔτε ἐσθίουσι πλείω ἢ δύναται φέρειν, διαρραγεῖεν γὰρ ἂν· οὐτ' ἀμφιέννυνται πλείω ἢ δύναται φέρειν, ἀποπνιγεῖεν γὰρ ἂν, *they do not eat more than they can bear, for (if they should) they would burst, &c. XEN. Cyr. VIII, 2, 21.*

Αὐτοὶ ἂν ἐπορεύθησαν ἢ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι, *they would have gone themselves where the others went; but the animals could not go otherwise than they did. XEN. An. IV, 2, 10.*

Τοῦτο ποιοῦντες εὖ πράττουσιν (ποιοῦντες = εἰ ποιοῦσιν), *if they are doing this, they are prosperous. Τούτων ἀληθῶν ὄντων καλῶς ἔχει (ἀληθῶν ὄντων = εἰ ἀληθῆ ἔστιν), if these things are true, it is well.*

Τοῦτο ποιοῦντες εὖ πράξουσιν (ποιοῦντες = ἐὰν ποιῶσιν), *if they shall do this (habitually), they will prosper. Τοῦτο ποιήσαντες εὖ πράξουσιν (ποιήσαντες = ἐὰν ποιήσωσιν), if they shall (once) do this, they will prosper.*

Τούτο ποιούντες εἰ ἂν πράττειεν (i. e. εἰ ποιοῖεν), *if they should do this (habitually), they would prosper.* Τούτο ποιήσαντες εἰ ἂν πράττειεν (i. e. εἰ ποιήσαιεν), *if they should (once) do this, they would prosper.*

Τούτο ποιούντες εἰ ἂν ἔπραττον (i. e. εἰ ἐποίουν), *if they were doing this (or if they had been doing this), they would be in prosperity.* Τούτο ποιήσαντες εἰ ἂν ἔπραττον (i. e. εἰ ἐποίησαν), *if they had done this, they would be in prosperity.*

Ἄλλ' εἰσόμεσθα . . . δόμους παραστείχοντες (i. e. εἰδὼν παραστείχωμεν). SOPH. ANT. 1255.

Οὐδ' ἂν σιωπήσαιμι τὴν ἄτην ὀρῶν στείχουσιν ἀστοῖς (i. e. εἰ ὀρῶμι). ID. 185.

Ἀθηναίων δὲ τὸ αὐτὸ παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάσθαι (οἶμαι), i. e. εἰ πάθειεν, *if they should ever suffer.* THUC. I, 10. (Nothing but the context here shows that παθόντων does not represent εἰ ἔπαθον, *if they had ever suffered.*)

Διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* DEM. COR. 242, 10. (So καθ' ὑμᾶς.)

Πάλαι γὰρ ἂν ἔνεκά γε ψηφισμάτων ἐδεδώκει δίκην, *for, if decrees were of any avail, he would long ago have suffered punishment.* DEM. OL. III, 32, 16. (Here the Protasis is implied in ἔνεκα ψηφισμάτων.)

Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer.* DEM. PHIL. I, 44, 12.

Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. SOPH. ANT. 240.

In these cases the form of the Apodosis will generally show what form of Protasis is implied. When the Apodosis is itself expressed by an Infinitive or Participle (§ 53), as in the example from THUC. I, 10, the form of the Protasis is shown only by the general sense of the passage.

REMARK. The future Participle is not used in Protasis to represent the Future Indicative, as it would denote time future relatively to the time of the Apodosis (§ 28), which the Future Indicative in Protasis does not do. The Present and Aorist Participles, representing the Present and Aorist Subjunctive, can always be used to express future conditions, thus making the Future Participle unnecessary.

NOTE 1. An ellipsis of the Verb of the Protasis takes

place in the Homeric expression, *εἰ δ' ἄγε*, for *εἰ δὲ βούλει, ἄγε*; and also in such expressions as *εἰ μὴ διὰ τοῦτο*, *had it not been for this*. E. g.

Εἰ δ' ἄγε, τοὶ κεφαλῇ κατανεύσομαι. II. I, 524.

Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶσσι καὶ οἶδε, *but if you wish, come now, try it*. II. I, 302.

Καὶ εἰ μὴ διὰ τὸν πρῦτανιν, ἐνέπεσεν ἄν, *and, had it not been for the Prytanis, he would have been thrown in*. PLAT. Gorg. 516 E. (Compare *διά γε ὑμᾶς*, DEM. COR. 242, 10.)

Οὐ γὰρ ὡς εἰ μὴ διὰ Λακεδαιμονίους, οὐδ' ὡς εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, οὐδ' ὡς εἰ μὴ δι' Ἑγήσιππον, οὐδ' ὡς εἰ μὴ διὰ τὸ καὶ τὸ, ἐσώθησαν ἂν οἱ Φωκεῖς, οὐχ οὕτω τότε ἀπήγγειλεν, *for he did not then report, that, if it had not been for the Lacedæmonians, or if they had not refused to receive Proxenus, or if it had not been for Hegesippus, or if it had not been for this and that, the Phocians would have been saved*. DEM. F. L. 364, 12.

So in alternatives: see examples in Note 2. (Cf. § 53, Note 1.)

NOTE 2. In *alternatives*, *εἰ δὲ μὴ*, *otherwise*, is the regular form for introducing the latter clause, even when the former clause is negative. *Εἰ δὲ μὴ* is much more common than *ἐὰν δὲ μὴ*, even when *ἐὰν μὲν* with the Subjunctive precedes. E. g.

Πόλεμον οὐκ εἶων ποιεῖν · εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθήσασθαι ἔφασαν φίλους ποιεῖσθαι ὅς οὐ βούλονται, *they said that otherwise (εἰ δὲ μὴ) they should be obliged, &c.* THUC. I, 28.

Εἶπον (Παυσανία) τοῦ κήρυκος μὴ λείπεσθαι · εἰ δὲ μὴ, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν, *they ordered him not to be left behind by the herald; and if he should be (εἰ δὲ μὴ), (they told him) that the Spartans declared war against him*. THUC. I, 131.

Ἐὰν μὲν τι ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε · εἰ δὲ μὴ, παντὶ λόγῳ ἀντιτείνετε. PLAT. Phaed. 91 C. So in DEM. Phil. III, p. 129, 14, *ἐὰν μὲν πείσητε, . . . εἰ δὲ μὴ, κ. τ. λ.*

2. The Protasis is often altogether suppressed, leaving only an Optative with *ἄν* or an Indicative with *ἄν* as an Apodosis. Here some indefinite or gen-

eral Protasis is always implied; as, *if he pleased, if it were (or should be) possible, if an opportunity should offer, if it were (or should be) necessary, if we should consider, if what is natural should happen, &c.* E. g.

Ἴσως ἂν οὖν τις ἐπιτιμήσειε τοῖς εἰρημένοις, *perhaps some one might (if he pleased) find fault with what has been said.* ISOC. Areop. p. 146 E. § 36.

Τοῦτο οὐτ' ἂν οὗτος ἔχοι λέγειν οὐθ' ὑμεῖς πεισθεῖητε, *neither would he be able to say this (if he should try), nor would you believe it.* DEM. Andr. 598, 20.

Ἡδέως δ' ἂν ἔγωγ' ἐροίμην Λεπτίνην, *but I would gladly ask Leptines (if an opportunity should offer).* DEM. Lept. 496, 8.

Δειξάτω ὡς οἱ Θετταλοὶ νῦν οὐκ ἂν ἐλεύθεροὶ γένοιτο ἄσμενοι, *let him show that they would not now gladly become free (if they could).* DEM. Ol. II, 20, 18.

Βασιλεία οἰκοδομεῖν ἤρχετο, ὡς ἂν ἰκανὰ ἀπομάχεσθαι εἴη, *so that it might be strong enough to fight from (if it should be necessary).* XEN. Cyr. III, 1, 1.

Οὐ γὰρ ἦν ὃ τι ἂν ἐποιεῖτε, *for there was nothing that you could have done (if you had tried).* DEM. Cor. 240, 15.

Καὶ ἐκ τίνος ἂν φιλίας ποτ' ἐδάνεισεν ὁ πατὴρ ὁ ἐμὸς τὰς χιλίας δραχμάς; *out of what friendship would my father have ever lent the thousand drachmas (if occasion had offered)?* DEM. Timoth. 1199, 18. So βουλόμην ἂν (*velim*), *I could wish (in a certain case, not impossible)*: ἐβουλόμην ἂν (*vellem*), *I should wish (on a certain condition, not fulfilled).*

NOTE. The Optative with ἂν, used in this way, often has the force of a mild command or exhortation, and sometimes a sense nearly approaching that of the Future Indicative. E. g.

Λέγοις ἂν, *you may speak* (lit. *you could speak, if you should desire it*), implying εἰ βούλοιο.

Σὺ μὲν κομίζοις ἂν σεαυτὸν ἢ θέλεις, *you may take yourself off whither you please.* SOPH. Antig. 444. (This is a milder form of expression than κόμιζε.)

Κλύοις ἂν ἦδη, Φοίβε προστατήριε. SOPH. El. 637.

Χωροῖς ἂν εἴσω. SOPH. Phil. 674. So Antig. 1339.

Ποῖ οὖν, εἴφην ἐγώ, τραποῖμεθ' ἂν ἔτι; in what other direction then, said I, shall we turn (lit. should we turn, if we should wish)?
PLAT. Euthyd. 290 A.

Οὐκ ἂν μεθεῖμην τοῦ θρόνου, I will not give up the throne.
ARIST. Ran. 830.

§ 53. The Apodosis is often expressed by an Infinitive or Participle, where the construction of the sentence requires it; each tense of the Infinitive or Participle representing *its own tenses* of the Indicative with or without ἂν, or of the Optative with ἄν. (The Present includes also the Imperfect, and the Perfect also the Pluperfect.)

If a finite Verb in the Apodosis would have taken ἂν, that particle is joined with the Infinitive or Participle. It follows from the general rules in § 41, that the *Present* Infinitive or Participle with ἂν must represent either an *Imperfect Indicative* with ἂν, or a *Present Optative* with ἄν; the *Perfect*, either a *Pluperfect Indicative* or a *Perfect Optative*; and the *Aorist*, either an *Aorist Indicative* or an *Aorist Optative*. (For the Future Infinitive with ἂν, *not Attic*, see § 37, 2.) The context must decide in each case, whether an Infinitive or Participle in Apodosis with ἂν represents the Indicative or the Optative. E. g.

Ἠγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, I believe that, if you do this, all is well. Ἠγοῦμαι, ἐὰν τοῦτο ποιῆτε, πάντα καλῶς ἔξειν, I believe that, if you shall do this, all will be well. Ἠγοῦμαι, εἰ τοῦτο ποιοίτε, πάντα καλῶς ἂν ἔχειν, I believe that, if you should do this, all would be well.

Οἶδα ὑμᾶς, ἐὰν τοῦτο ποιῆτε, εὖ πράξοντας, I know that, if you do this, you will prosper. See the examples of each tense of the Infinitive and Participle with ἂν, under § 41, 1, 2, 3, and 4. See also THUC. I, 10, quoted under § 52, 1.

Πὼς γὰρ οἴεσθε δυσχερῶς ἀκούειν Ὀλυμβίου, εἴ τις τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους; *how unwillingly do you think they heard it, if any one said anything against Philip in those times?* DEM. Phil. II, 70, 25. (Here ἀκούειν represents the Imperfect ἤκουον, by § 15, 3.) For examples of the Perfect Infinitive with ἄν, representing the Pluperfect, see § 41, 2.

NOTE 1. In *alternatives*, introduced by εἰ μὲν or ἐὰν μὲν in one clause, and εἰ δὲ μὴ in the other, the Apodosis is sometimes omitted after the former for effect, when some such expression as *it is well* can be supplied, or some other Apodosis at once occurs to the reader. E. g.

Ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,

*Ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —

Εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. II. I, 135.

(Here we must understand εὖ ἔξει, *it will be well*, or something similar, after the second line.)

Εἰ μὲν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω οἶους δεῖ πρὸς ἀλλήλους εἶναι· εἰ δὲ μὴ, καὶ παρὰ τῶν προγεγενημένων μανθάνετε. XEN. Cyr. VIII, 7, 23.

NOTE 2. An ellipsis of the Apodosis sometimes occurs, when εἰ is used in the sense of *supposing that, in case that*. E. g.

Οἱ δ' ἄκτειρον, εἰ ἀλώσονται, *and others pitied them, in case they should be captured*. XEN. An. I, 4, 7. (Here an Apodosis to εἰ ἀλώσονται is implied, *thinking what they would suffer in case they should be captured*. The Future Optative shows that the Protasis is in Indirect Quotation.) See § 77, 1.

NOTE 3. Sometimes the Adverb ἄν stands alone to represent the Apodosis, when the Verb to which it belongs can be easily supplied from the context. In like manner εἰ alone may represent the Protasis. (The expression ὥσπερ ἄν εἰ, sometimes written as one word, ὥσπερανεῖ, *quasi*, includes both cases.) E. g.

Φοβούμενος ὥσπερανεῖ παῖς, *fearing like a child* (i. e. ὥσπερ ἄν ἐφοβεῖτο εἰ παῖς ἦν). PLAT. Gorg. 479 A.

Οὐκ ἄν δῆπου, εἰ γε μὴ ἡ αὐτὴ ἀρετὴ ἦν αὐτῷ. PLAT. Men. 73 C.

So in such colloquial expressions as *πῶς γὰρ ἄν*; *πῶς γὰρ οὐκ ἄν*; (sc. *εἴη* or *ῆν*).

**ἴσως οὐκ ἄν*. PLAT. MEN. 93 E.

See § 42, 3, Note 2, with the examples.

REMARK. Expressions of a wish like *εἰ γὰρ γένοιτο*, *O that it might be*, and *εἰ γὰρ ἐγένετο*, *O that it had been*, are probably Protases with the Apodosis suppressed.

See § 83, 2, Remark.

MIXED CONSTRUCTIONS. — IRREGULARITIES IN PROTASIS OR APODOSIS.

§ 54. The four forms of Protasis and Apodosis explained above (§§ 49, 50) include by far the greater number of the examples found in the classic authors. Many cases remain, however, in which the Protasis and Apodosis do not belong to the same form. These admit of various explanations:—

1. (a.) In most cases in which an Indicative (used as in § 49, 1) or a Subjunctive in the Protasis is followed by an Optative with *ἄν* in the Apodosis, the expressed Apodosis really belongs to an *implied* Protasis in the Optative (on the principle of § 52, 2), together with which it forms the Apodosis to the *expressed* Protasis, taking the place of the more regular Indicative. Thus, in the sentence, *εἰ ταῦτα οὕτως ἔχει, οὐκ ἄν κολάζοιτο*, *if these things are so, he would not be punished*, *κολάζοιτο ἄν* really implies a Protasis in the Optative, *if justice should be done*, or something similar (which might have been expressed, as in the last example below); while the Protasis *εἰ . . . ἔχει* belongs as a condition to the expressed Apodosis *with* its implied Protasis. The sense therefore is, *if these things are so, [the result is, that] he would not be punished if justice should be done*. E. g.

Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,

Οὐκ ἄν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην,
but if thou art one of the immortals come from heaven, I would not

fight against the Gods of heaven. II. VI, 128. (Here the real Protasis to ἂν μαχοίμην is implied, *if I should have my choice.*)

Πολλὴ γὰρ ἂν εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν, *for there ought to be great happiness, &c.* PLAT. Apol. 25 B.

Ὅστ' εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμῆν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν τοῦ γε ἀδικεῖν αἰτίαν φεροίμην. THUC. II, 60. (Here the real Protasis to ἂν φεροίμην is implied in εἰκότως, i. e. εἰ τὰ εἰκότα ἔχοιμι.)

Ἄλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλά,

Παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες. SOPH. Ant. 925.

Οὐδὲ γὰρ ἂν πολλὰί γέφυραι ὄσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῆμεν. XEN. An. II, 4, 19. (Here the implied Protasis is, *if we should wish to escape.*) Cf. An. V, 1, 9.

Οὐδ' εἰ δοκεῖς ἔχειν, ἔχοις ἂν γνώμα, μὴ πειρωμένη. SOPH. Trach. 592. (Here the Protasis to which ἂν ἔχοις conforms is contained in μὴ πειρωμένη = εἰ μὴ πειρῶ, *if you should not try.*)

(b.) In a few cases, as in EURIP. Hel. 1010, ἀδικοίμεν ἂν, εἰ μὴ ἀποδώσω, we find a Subjunctive or a primary tense of the Indicative in the Protasis, depending on an Optative with ἂν in the Apodosis, even when no other Protasis can readily be supplied. This arises from the similarity in meaning in many cases between the Optative with ἂν and the Future Indicative (§ 50, 2, Rem. b), by which the former is often used like a *primary* tense. (See § 34, and § 52, 2, N.) The Optative with ἂν is here, therefore, merely a softened expression for the regular Future Indicative. E. g.

Ἐὰν τοῦτο ποιήσω, καλῶς ἂν ἔχοι, *if I do this, it would be well.* (Here the irregularity is the same in English as in Greek: the regular form in both would be either ἐὰν τοῦτο ποιήσω, καλῶς ἔξει, *if I do this, it will be well*; or εἰ τοῦτο ποιήσαιμι, καλῶς ἂν ἔχοι, *if I should do this, it would be well.*)

Καὶ οὕτως ἂν δεινότατα πάντων πάθειεν, εἰ οὗτοι ὁμόψηφοι κατ' ἐκείνων τῶν ἀνδρῶν τοῖς τριάκοντα γενήσονται. LYS. Agor. p. 139, 6. § 94. (Here we should expect εἰ γένοιτό.)

Τῶν ἀποσιπτάων μέντ' ἂν εἴη, εἰ, ἂ νῦν ἀνοίαν ὀφλισκάνων ὁμῶς ἐκλαλεῖ, ταῦτα δυνηθεῖς μὴ πράξει. DEM. Ol. I, 16, 25.

(c.) When a secondary tense of the Indicative in the Protasis, implying non-fulfilment of the condition, is followed by an Optative with *ἄν*, the Apodosis properly belongs to an *implied* Protasis in the Optative, as in the case (a). E. g.

Εἰ τοῦτο ἐποίησε, δικάως ἄν ἀποθάνοι, *if he had done this, he would justly die*, where the real Protasis to ἀποθάνοι ἄν is implied in δικάως. (This must not be confounded with such an Apodosis as ἔμελλεν ἄν ἀποθνήσκειν, *he would now be about to die*, moriturus esset, which would be a regular Apodosis to εἰ ἐποίησε.)

Εἰ τοῖνυν μηδένα τῶν ἄλλων ἱππέειν εἴασαν, οὐκ ἄν δικάως ὀργίζοισθε αὐτοῖς, *if then they had allowed none of the others to serve in the cavalry, you would not justly be angry with them*. LYS. Alcib. II, p. 145, 4. § 8.

2. (a.) The Optative occasionally stands in the Protasis, depending upon a primary tense of the Indicative or an Imperative in the Apodosis. This arises from the slight distinction between the Subjunctive and Optative in Protasis, as *ἂν ἔχη* and *εἰ ἔχοι*, for which the Latin, it will be remembered, has but one form, *si habeat*. (See Remark before § 12.) In fact, the irregularity in a sentence like *εἰ τοῦτο γένοιτο, πάντα καλῶς ἔξει*, is precisely the same as in the English, *if this should happen, all will be well*, where the more regular Apodosis would be, *all would be well*, as in Greek *πάντα καλῶς ἂν ἔχοι*. (See 1, b, above.) E. g.

Ἄλλ' εἴ τις μοι ἀνὴρ ἄμ' ἐποιτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται. II. X, 222.

Εἰ θέλομεν σκοπεῖν τὰς φύσεις τὰς τῶν ἀνθρώπων, εὐρήσομεν, κ. τ. λ. ISOC. ad Nicocl. p. 23 D. § 45.

Εἴ τις τὰδε παραβαίνοι, ἐναγῆς ἔστω. AESCHIN. Cor. § 110.

In such cases the Optative is a less animated form of expression than the regular Subjunctive.

(b.) The Optative sometimes stands in the Protasis, where the Apodosis contains a primary tense of a Verb denoting *necessity, obligation, propriety, possibility, &c.*, with an In-

finitive, the two forming an expression that is nearly equivalent in sense to an Optative with $\tilde{\alpha}\nu$, which would be expected in their place. E. g.

Εἰ γὰρ εἴησαν δύο τινὲς ἐναντίοι νόμοι, οὐκ ἀμφοτέροισ ἐνὶ δήπῳ ψηφίσασθαι, *for if there should be two laws opposed to each other, you could not surely vote for both.* DEM. Timocr. 711, 8.

The same principle applies to such Relative sentences as SOPH. Antig. 666: ἀλλ' ὅν πόλις στήσειε, τοῦδε χρῆ κλύειν, i. e. *she ought to obey him.* (See § 63, 4, b.)

All these cases are analogous to those in which the Imperfect of the same Verbs is used, *without* $\tilde{\alpha}\nu$ (§ 49, 2, Note 3, with Rem. 1). There, for example, ἐνῆν αὐτῷ ἐλθεῖν, *he might have gone*, is nearly equivalent to ἦλθεν ἄν, and here ἔρεστιν αὐτῷ ἐλθεῖν is nearly equivalent to ἔλθοι ἄν, *he might go*.

3. The few cases remain, in which either a secondary tense of the Indicative (implying the non-fulfilment of the condition) is in the Protasis, while an ordinary Indicative (without $\tilde{\alpha}\nu$) forms the Apodosis; or an Optative, a Subjunctive, or a primary tense of the Indicative is in the Protasis, with a secondary tense of the Indicative (with $\tilde{\alpha}\nu$) in the Apodosis. These can be explained only as cases of *anacoluthon*, in which the speaker adapts his Apodosis to a form of Protasis different from that which he has actually used. E. g.

Τῶν κατηγοριῶν καὶ αἰτιῶν, εἴπερ ἦσαν ἀληθεῖς, οὐκ ἐνὶ τῇ πόλει δίκην ἀξίαν λαβεῖν, lit. *if the charges were true, it is not in the power of the state to inflict adequate punishment.* DEM. Cor. 229, 12. (The Protasis here assumes that the charges are *not true*, but the Apodosis is formed as if that had been left doubtful by the use of the Present Indicative in the Protasis.)

Ἐγὼ μὲν ἄν, εἰ ἔχοιμι, ὡς τάχιστα ὄπλα ἐποιούμην πᾶσι Πέρσαις. XEN. Cyr. II, 1, 9. (Here the Protasis leaves it doubtful whether he will be able or not, but the Apodosis ἐποιούμην ἄν is used as if εἰ εἶχον, *if I were able*, had preceded. We should expect ποιούμην ἄν.)

Εἰ οὕτως ταῦτ' ἔχει, πῶς ἄν πολλοὶ ἐπεθύμουν τυραννεῖν;

XEN. Hier. I, 9. (The Apodosis here refers to a Protasis, *εἰ εἶχε*, in the speaker's mind, although he had used *εἰ ἔχει*.)

Εἰ μὲν γὰρ εἰς γυναῖκα σφρονεστέραν

Ξίφος μεθείμεν, δυσκλεῆς ἂν ᾖ φόνος. EUR. Orest. 1132.

Εἰ οὖν εἰδεῖεν τοῦτο ὅτι θεᾶται αὐτούς, ἴεντο ἂν ἐπὶ τοὺς πόρους. XEN. Cyneg. XII, 22.

REMARK. The cases included under 2 and 3, and 1 (*b*), must be considered as exceptions to the general rule, and not models for imitation in writing Greek.

Those under 1 (*a*) and (*c*), on the other hand, are regular, and may be imitated whenever the Apodosis to a Protasis in the Indicative (§ 49, 1 or 2) or Subjunctive (§ 50, 1) is to be stated as dependent upon *some other condition* than the one expressed in that Protasis. The same Apodosis, in the Optative with *ἂν*, may take one Protasis in the Indicative in this way, referring to *present* or *past* time, and another in the Optative in the regular form, referring to a supposed *future* case. E. g.

Ἐγὼ οὖν δευὰ ἂν εἶην εἰργασμένος, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, τότε μὲν ἔμενον, τοῦ δὲ θεοῦ τάπτοντος, λίποιμι τὴν τάξιν. PLAT. Apol. 28 E. (Here the past action of *ἔμενον* and the future action of *λίποιμι* are referred to as *together* forming a single future condition, on which the Apodosis depends.)

§ 55. 1. Two or more Protases, not co-ordinate, may belong to one Apodosis. E. g.

Καὶ γὰρ ἂν οὐτός τι πάθῃ, ταχέως ὑμεῖς ἕτερον Φίλιππον ποιήσετε, ἄνπερ οὕτω προσέχητε τοῖς πράγμασι τὸν νοῦν. DEM. Phil. I, 43, 12.

Εἰ δ' ἤμεν νέοι δις καὶ γέροντες, εἴ τις ἐξημάρτανε, διπλοῦ βίου λαχόντες ἐξωρθοῦμεθ' ἂν. EUR. Suppl. 1084.

Εἰ δ' εὐσεβῆς ὦν τοῖσι δυσσεβεστάτοις

Εἰς ταῦτ' ἔπρασσον, πῶς τάδ' ἂν καλῶς ἔχοι,

Εἰ Ζεὺς ὁ λῶστος μηδὲν ἔνδικον φρονεῖ. EUR. Phryx. Fr. 6.

Εἴ τις σε ἀνέροιτο τοῦτο, τί ἐστι σχῆμα; εἰ αὐτῷ εἶπες ὅτι στοργυλότης, εἴ σοι εἶπεν ἄπερ ἐγώ, εἶπες δῆπου ἂν ὅτι σχῆμά τι. PLAT. Men. 74 B.

2. It sometimes happens, that the Apodosis is itself in a

finitive, the two forming an expression that is nearly equivalent in sense to an Optative with *ἄν*, which would be expected in their place. E. g.

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2. It sometimes happens, that the Apodosis is itself in a

dependent sentence (as in a Final Clause), which determines its mood without reference to the preceding rules. In this case, if the leading Verb is in a secondary tense, so that the Apodosis takes the Optative, the Protasis also takes the Optative by the general rule (§ 31, 1), even if it would otherwise have the Subjunctive. E. g.

Ταῦτα δ' εἶπεν, ἵ' εἰ μὲν καὶ νῦν προσδοκῆσαιμι αὐτὸν ἐρεῖν, ἀπολογούμενος περὶ αὐτῶν διατρίβοιμι, . . . εἰ δὲ παραλίποιμι, νῦν αὐτὸς εἴποι, and he said this, in order that, if on the one hand I should still expect him to tell it, I should waste time about it in my defence; but if on the other hand I should omit it, he might now tell it himself. DEM. Aph. I, 830, 8.

(If a primary tense stood in the place of εἶπεν, we should have, e. g. ταῦτα δὲ λέγει, ἵ' ἂν μὲν προσδοκῆσω αὐτὸν ἐρεῖν, . . . διατρίβω, . . . ἂν δὲ παραλίπω, νῦν αὐτὸς εἴπη.)

REMARK. For the forms assumed by such sentences, when constructed on the principle of Indirect Quotations, see § 77, 1.

§ 56. After many Verbs which express *wonder*, *indignation*, *contentment*, *disappointment*, and similar ideas, εἰ is used nearly in the sense of ὅτι, *that*, to introduce a clause expressing the *object* of the *wonder*, &c. These clauses are really Protases, belonging under § 49, 1; as they express the *condition* upon which the feeling is dependent. They give a milder form of expression than an ordinary Object-clause with ὅτι. Such Verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω. E. g.

Ἄλλ' ἐκείνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε ἀντήρατε, νυνὶ δ' ὀκνεῖτε ἐξιέναι καὶ μέλλετε εἰσφέρειν, but I wonder at this, that you once opposed the Lacedæmonians, but now are unwilling, &c. DEM. Ol. II, 25, 2. (The literal meaning is, if (it is true that) you once opposed, &c., then I wonder.)

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, ὀρῶν, κ. τ. λ. DEM. Phil. I, 52, 17.

Οὐκ ἠσχύνθη εἰ τοιοῦτο κακὸν ἐπάγει τῷ, *he was not ashamed to bring such a calamity on any one.* DEM. MID. 548, 24.

Οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν. AESCHIN. COR. § 147.

Καὶ ὡς ἀληθῶς ἀγανακτῶ, εἰ οὐτως ἂν νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν. PLAT. LACH. 194 A.

Οὐ δὴ θανααστόν ἐστιν, εἰ στρατεύομενος καὶ πονῶν ἐκεῖνος αὐτὸς ὑμῶν μελλόντων καὶ ψηφισομένων καὶ πυνθανομένων περιγίγεται, *it is no wonder that, &c.* DEM. OL. II, 24, 23.

Μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν, εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφροστήκασιν, *i. e. do not be discontented that the Cyprians, &c.* XEN. AN. III, 2, 17.

It must not be understood, that the hypothetical form of these sentences implies any doubt in the speaker's mind of the fact stated in the clause with εἰ.

REMARK. The Particle εἰ may be used in the sense of *whether*, to introduce an indirect question; as ἐπίθετο εἰ σωθεῖεν, *he asked whether they had been saved.* This must be carefully distinguished from its use in Protasis. See § 68, 3.

§ 57. The Apodosis is sometimes introduced by the Conjunction δέ, as if the Apodosis formed a sentence *co-ordinate* with the Protasis, instead of being (as it is) the leading sentence. This is especially common in Homer and Herodotus, and very rare in Attic prose. It is found only when the Apodosis is to be emphatically opposed to the Protasis. Instead of δέ we sometimes find ἀλλά or αὐτάρ. E. g.

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *but if they do not give it up, then I will take it myself.* II. I, 137.

Εἴ περ γάρ τ' ἄλλοι γε περικτεινώμεθα πάντες

Νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι. II. XII, 245.

Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀίδαο,

Αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. II. XXII, 389.

Εἰ ὑμῖν ἐστὶ τοῦτο μὴ δυνατόν ποιῆσαι, ὑμεῖς δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῖν ἔξεσθε. HDT. VIII, 22.

Ἄλλ' εἰ μηδὲ τοῦτο βούλει ἀποκρίνασθαι, σὺ δὲ τοὺν τεύθειν λέγε. XEN. CYT. V, 5, 21.

This δέ in Apodosis sometimes cannot be expressed at all in English: indeed, our translation by Adverbs (like *then, yet, still*)

necessarily fails to give the force of the Greek $\delta\acute{\epsilon}$, which is always a Conjunction:

REMARK. $\Delta\acute{\epsilon}$ is sometimes used in the same way to introduce the sentence upon which a Relative clause depends.

SECTION III.

RELATIVE AND TEMPORAL SENTENCES.

§ 58. 1. Relative sentences may be introduced not only by Relative Pronouns and Pronominal Adjectives, but also by Relative Adverbs of *time*, *place*, or *manner*. They include, therefore, all *Temporal* clauses, except those introduced by $\pi\rho\acute{\iota}\nu$, and by other particles meaning *until* (like $\acute{\epsilon}\omega\varsigma$ in one of its senses): the latter are treated separately. (See §§ 66 and 67.)

2. Relative sentences may be divided into two classes: —

First, those in which the *antecedent* of the Relative is *definite*; that is, in which the Relative Pronouns refer to definite persons or things, and the Relative Adverbs to definite points of time, place, &c.

Secondly, those in which the *antecedent* is *indefinite*; that is, in which no such definite persons, things, times, or places are referred to.

Both the definite and the indefinite antecedent may be either expressed or understood. E. g.

$T\acute{\alpha}\upsilon\tau\alpha \acute{\alpha} \acute{\epsilon}\chi\omega \acute{\omicron}\rho\acute{\alpha}\varsigma$, *you see these things which I have*; or $\acute{\alpha} \acute{\epsilon}\chi\omega \acute{\omicron}\rho\acute{\alpha}\varsigma$. (Definite Antecedent.)

Πάντα ἃ ἂν βούλωνται ἔξουσιν, *they will have everything which they may want*; or ἃ ἂν βούλωνται ἔξουσιν, *they will have whatever they want.* (Indefinite Antecedent.)

*Ὅτε ἐβούλετο ἦλθεν, (*once*) *when he wished, he came.* (Def.)

*Ὅτε βούλοιτο ἦρχετο, *whenever he wished, he (always) came.* (Indef.)

3. When the antecedent is indefinite, the negative particle of the Relative clause is *μή*; when the antecedent is definite, *οὐ* is regularly used, unless the general construction requires *μή*, as in *prohibitions, wishes, &c.* (See § 59, Note 1, and Remark after Note 2.)

A. Relative with a Definite Antecedent.

§ 59. When the Relative refers to a *definite* antecedent, either expressed or understood, it is followed by the Indicative, unless the general sense of the passage requires some other construction. (See Note 1.)

This rule applies to all cases in which the Verb of the Relative clause refers to a *definite fact* in past or present time, or to something which is stated as *already sure to be a fact* in future time. E. g.

Λέγω ἃ οἶδα. Λέγω ἃ ἤκουσα. Λέξω ἃ ἀκήκοα. *Ἐλεξαν ἃ ἤκουσαν. Πάντα λέγει ἃ γενήσεται. Πράσσοουσιν ἃ βούλονται (or *ὡς βούλονται*), *they are doing what they please.* (On the other hand, *πράσσοουσιν ἃ ἂν βούλωνται* (or *ὡς ἂν βούλωνται*), *they always do whatever they please*; the antecedent being indefinite.) Λέγω ἃ οὐκ ἄγνοῶ, *I am saying that of which I am not ignorant.*

*Ἄλλ' ὅτε δή ῥ' ἐκ τοῦ δυωδεκάτη γένετ' ἠώς,

καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν εὐόντες. Π. I, 493.

Τίς ἔσθ' ὁ χώρος δῆτ', ἐν ᾧ βεβήκαμεν. SOPH. O. C. 52.

*Ἔως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, i. e. *now, while there is an opportunity, &c.* DEM. Ol. I, 15, 6. (If the exhorta-

tion had been general, he would have said *ἕως ἄν ᾗ καιρός*, so long as there shall be an opportunity, by § 62.

Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε περὶ. XEN. AN. III, 4, 49.

Ὅτι περὶ δὲ καὶ τῶν ἀποβαινόντων τὸ πλεόν τῆς αἰτίας ἔξομεν, οἱ τοὶ καθ' ἡσυχίαν τι αὐτῶν προῖδωμεν, *we who are to bear the greater part of the blame, &c.* THUC. I, 83.

Ὅθεν δ' οὖν βῆστα μαθήσεσθε περὶ αὐτῶν, ἐντεῦθεν ὑμᾶς καὶ ἐγὼ πρῶτον πειράσομαι διδάσκειν. DEM. Aph. I, 814, 4. (Here ἐντεῦθεν refers to a particular point, at which he intends to begin.) Cf. example 1, under Note 1.

Νῦξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσῃ

Ὀυλομένης ἐμέθεν, τῆς τε Ζεὺς ἄλβον ἀπήύρα. OD. XVIII, 272.

NOTE 1. This rule, as has been stated, refers only to those Relative clauses with definite antecedents, in which the *general sense* of the passage requires no other construction than the simple Indicative.

Strictly, such Relatives (like Demonstratives and other Pronouns) have *no effect whatever* on the following Verb, so that these clauses admit all the constructions allowed in independent sentences. E. g.

*Ἀρξομαι δ' ἐντεῦθεν ὅθεν καὶ ὑμεῖς βῆσθ' ἄν μάθοιτε καὶ γὰρ τάχιστα ἄν διδάξαιμι. DEM. Aph. III, 846, 15. (Here the Relative clause contains an Apodosis with ἄν, with a Protasis, εἰ ἀρξάιμην, implied. This must not be confounded with the use of the Optative *without* ἄν, in the other class of Relative sentences. See § 61, 4.)

Νῦν δὲ τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν, *but he did not do this, in which he would have honored the people (if he had done it).* DEM. Mid. 536, 25.

Εἰς καλὸν ὑμῖν ἄντος ὅδε παρακαθήετο, ᾧ μεταδῶμεν τῆς ζητήσεως. PLAT. Men. 89 E. (Subjunctive in an exhortation.)

Ὀὔκουν ἄξιον τοῖς τῶν κατηγορῶν λόγοις πιστεῦσαι μᾶλλον ἢ τοῖς ἔργοις καὶ τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίσατε. LYS. de Bon. Arist. p. 157, § 61. (Here the Imperative νομίσατε is used in a sort of exclamation after ὃν, where ordinarily δεῖ νομίσαι would be used.)

* Ἄν γὰρ ἀποφύγη με οὗτος, ὃ μὴ γένοιτο, τὴν ἐπωβελίαν ὀφλήσω. DEM. Aph. I, 834, 25. (Optative in a wish.)

NOTE 2. The Relative has sometimes a *causal* signification, being equivalent to *ὅτι*, *because*, and a Personal Pronoun or Demonstrative word. Here the Indicative is used, if the general sense of the passage requires no other mood, as in ordinary Causal sentences (§ 81). E. g.

Θαυμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως, *you do a strange thing, that you give us nothing.* XEN. Mem. II, 7, 13. (Here *ὅς* is equivalent to *ὅτι σύ*.)

Δόξας ἀμαθῆς εἶναι, ὅς . . . ἐκέλευε, *having seemed to be unlearned, because he commanded,* &c. HDT. I, 33.

Εὐδαιμόνων γὰρ μοι ἀνὴρ ἐφαίνετο, ὡς ἀδεῶς καὶ γενναίως ἐτέλετά, i. e. *because he died so fearlessly and nobly* (ὡς = ὅτι οὐτως). PLAT. Phaed. 58'E.

τὴν μητέρα ἐμακάριζον, οἷων τέκνων ἐκύρησε (i. e. ὅτι τοίων). HDT. I, 31.

Ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρώοι εἶσι μήτε ἱερά, i. e. *since you have no ancestral Gods, &c.* PLAT. Euthyd. 302 B. (See Remark, below.)

Πῶς ἂν ὀρθῶς ἐμοῦ καταγιγνώσκοιτε, ᾧ τὸ παράπαν πρὸς τουνού μὴδὲν συμβολαίον ἐστίν; i. e. *since I have no contract at all, &c.* DEM. Apatur. 903, 22.

REMARK. In causal Relative sentences, as in ordinary causal sentences (§ 81), the negative particle is *οὐ* (as in the first example above), unless the Relative sentence has at the same time a conditional force which would place it under § 61, 1. Thus in the last two examples above, in which *μὴ* is used, the meaning of *ᾧ μὴ θεοὶ εἰσιν* strictly is, *if, as it appears, you are one of those who have no ancestral Gods*; and that of *ᾧ μὴδὲν ἐστίν*, *if, as appears, I have no contract, &c.* This combination of a causal and a conditional force is seen in the Latin *siquidem*.

B. Relative with an Indefinite Antecedent.

§ 60. 1. When the Relative refers to an *indefinite* antecedent, expressed or understood, the action of its Verb is stated, not as a fact actually occurring at a

definite time, but rather as a *supposed case*, or as an action which may occur or may have occurred on *any one* of a series of possible occasions.

Thus, when we say $\acute{\alpha}$ νομίζει ταῦτα λέγει, *he is saying what he (actually) thinks*, or $\acute{\alpha}$ ἐνόμιζε ταῦτα ἔλεγεν, *he was saying what he thought*, the actions of νομίζει and ἐνόμιζε are stated as actual facts, occurring at definite times; but when we say $\acute{\alpha}$ ἂν νομίζῃ (ταῦτα) λέγει, *he (always) says whatever he thinks*, or $\acute{\alpha}$ νομίζοι (ταῦτα) ἔλεγεν, *he (always) said whatever he happened to be thinking*, νομίζῃ and νομίζοι do not state any such definite facts, but rather what some one *may think* (or *may have thought*) on any of the numerous occasions on which he is (or was) in the habit of speaking. So, when we say $\acute{\alpha}$ νομίζει ταῦτα λέξει, *he will say what he (now) thinks*, νομίζει denotes a fact; but when we say $\acute{\alpha}$ ἂν νομίζῃ λέξει, *he will say whatever he happens to be (then) thinking*, νομίζῃ denotes merely a case supposed in the future. Again, to take the case in which the distinction is the most liable to be overlooked, when we say $\acute{\alpha}$ οὐκ οἶδα οὐκ οἶομαι εἶδέναι, *what I do not know, I do not think that I know*, οὐκ οἶδα, as before, denotes a simple fact, and its object, $\acute{\alpha}$, has a definite antecedent; but when Plato says (Apol. 21 D), $\acute{\alpha}$ μὴ οἶδα οὐδὲ οἶομαι εἶδέναι, the meaning is, *if there are any things which I do not know, I do not even think that I know them*. In sentences like this, unless a negative is used (μὴ being the sign of an *indefinite*, οὐ of a *definite* antecedent), it is often difficult to decide whether the antecedent is definite or indefinite: thus $\acute{\alpha}$ οἶδα οἶομαι εἶδέναι may mean either *what I (actually) know, I think that I know*, or *if there is anything which I know, I think that I know it*. Often, however, the two forms are nearly synonymous, being merely different expressions for nearly the same idea.

The analogy of these Relative clauses with indefinite antecedents to conditional sentences will be seen at once: the other forms will be given under their proper heads.

2. The Relative with an indefinite antecedent may therefore be called the *conditional* (or *hypothetical*) *Relative*, and the clause in which it stands may be called the *Protasis* (like clauses with *εἰ* or *εἴαν*), and the antecedent clause may be called the *Apodosis*.

3. The particle *ἄν* (Epic *κε*) is regularly joined with all Relative words, when they are followed by the Subjunctive. The particle here (as always in Protasis) is joined to the Relative, never to the Verb. (See §§ 38, 1, and 47, 2.)

NOTE. With *ὄρε*, *ὄπόρε*, *ἴπει*, and *ἐπειδή*, *ἄν* coalesces, forming *ὄραν*, *ὄπόραν*, *ἴπᾶν* or *ἐπήν* (Ionic *ἐπεᾶν*), and *ἐπειδάν*. In Homer, where *κε* is generally used for *ἄν*, we have *ὄρε κε*, &c. (like *εἰ κε*), where in Attic we have *ὄραν*, &c. *Ἐπήν*, however, occurs often in Homer, and *ἐπειδάν* once (II. XIII, 285).

REMARK. The classification of ordinary conditional sentences, given in § 48, applies equally to conditional Relative sentences. The distinction between those containing *particular* suppositions (§ 61) and those containing *general* suppositions (§ 62) is especially important.

§ 61. We have *four* forms of the conditional Relative sentence, in which the supposition is *particular*, corresponding to the four forms of ordinary Protasis (§ 49, 1, 2, and § 50, 1, 2) : —

1. When the Relative clause refers to the *present* or the *past*, and no opinion of the speaker is implied as to the truth of the supposition in any particular case, the Verb is put in one of the present or past tenses of the Indicative.

The antecedent clause can be expressed by any of the forms allowed in the Apodosis by § 49, 1, Note 1. E. g.

*Α μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι (like εἴ τινα μὴ οἶδα). PLAT. Apol. 21 D. (See above, § 60, 1.)

Ἐπίσταμαι ὄραν θ' ἃ δεῖ με, κοῦχ ὄραν ἃ μὴ χρεών (sc. ἔστιν), I know how to see anything which I ought to see, and not to see anything which I ought not. EUR. INO. FR. 14, 3. (*Α δεῖ is nearly equivalent to εἴ τινα δεῖ and ἃ μὴ χρεών to εἴ τινα μὴ χρεών ἐστι.)

Τοὺς μὲν νεκροὺς τοὺς πλείστους ἐνθαπερ ἔπεσον ἑκάστους ἔβασαν· οὐδὲ μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν, i. e. they raised a cenotaph for any of them whom they did not find (like εἴ τινας μὴ εὕρισκον). XEN. AN. VI, 4, 9.

Τί γάρ; ὅστις δαπανηρὸς ὦν μὴ αὐτάρκης ἐστίν, ἀλλ' ἀεὶ τῶν πλησίον δεῖται, καὶ λαμβάνων μὴ δύναται ἀποδίδοναι, μὴ λαμβάνων δὲ τὸν μὴ δίδοντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; (i. e. supposing a case, εἴ τις . . . μὴ αὐτάρκης ἐστίν, κ. τ. λ.) XEN. MEM. II, 6, 2.

*Α τις μὴ προσεδόκησεν, οὐδὲ φυλάξασθαι ἐγχορεῖ, there is no opportunity to guard against what we did not expect (like εἴ τινα μὴ προσεδόκησέ τις). ANTIPHON. P. 131, 36. § 19.

Ἐἰς τὰ πλοῖα τοὺς τε ἀσθενούντας ἐνεβίβασαν καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν (like εἴ τινα τῶν σκευῶν μὴ ἀνάγκη ἦν ἔχειν), i. e. any of it which they did not need. XEN. AN. V, 3, 1.

*Ανθρώπους διέφθειρεν (ἢ θάλασσα) ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες, i. e. if any were unable to escape soon enough to the high land, so many the sea destroyed. THUC. III, 89.

Πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς φίλοι ἔσονται, οἱ μῆτε ἀπόντες ποθεινοὶ ἀλλήλοις μῆτε παρόντες χρεῖαν αὐτῶν ἔχουσι; (i. e. εἰ μὴ . . . ἔχουσι). PLAT. LYS. 215 B.

Νικήθ' ὅ τι πᾶσιν ὑμῖν μέλλει συνοίσειν (i. e. εἴ τι μέλλει). DEM. PHIL. I, 55, 7.

NOTE. Care must be taken here (as in conditional sentences, § 49, 1, Note 2), not to include under this class the *general* suppositions of § 62, which require the Subjunctive or Optative. On the other hand, the examples falling under § 62, Note 1, in which the Indicative is allowed, might properly be placed here, as they

state a general supposition for emphasis as if it were a particular one. (See § 51, Note 3.)

2. When a Relative clause, referring to the present or the past, implies that the condition which it expresses is *not* or *was not* fulfilled, its Verb is put in one of the secondary tenses of the Indicative.

The antecedent clause here regularly contains a secondary tense of the Indicative with *ἄν*. E. g.

* *Ἄ μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν*, he would not have given what he did not wish to give (i. e. *εἰ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν*).

Οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἂ μὴ ἠπιστάμεθα, for we should not be undertaking (as we are) to do things which we did not understand (i. e. *εἰ τινα μὴ ἠπιστάμεθα*). PLAT. CHARM. 171 E.

Οὐ τοῖς ἄλλοις ἐπετρέπομεν ἄν, ὧν ἤρχομεν, ἄλλο τι πράττειν ἢ ὅ τι πράττοντες ὀρθῶς ἐμελλον πράξειν· τοῦτο δ' ἦν ἄν, οὐ ἐπιστήμην εἶχον, we should not permit any others, whom we ruled, to do anything, unless they were likely to do it properly; and this would be whatever they had knowledge of. Ibid. (Here *ὧν ἤρχομεν* is equivalent to *εἰ τινων ἤρχομεν, ὅ τι ἐμελλον* to *εἰ τι ἐμελλον*, and *οὐ ἐπιστήμην εἶχον* to *εἰ τινος εἶχον*.)

Εἰ δὲ οἴκοι εἶχον ἕκαστοι τὰς δίκας, τοῦτους ἂν ἀπόλλυσαν οἵτινες φίλοι μάλιστα ἦσαν Ἀθηναίων τῷ δήμῳ, if each had their trials at home, they would ruin any who were especially friendly, &c. XEN. REP. ATHEN. I, 16. (Here *οἵτινες ἦσαν*, = *εἰ τινες ἦσαν*, forms a second Protasis to the Apodosis *ἀπόλλυσαν ἄν*. See § 55, 1.)

REMARK. All examples of this form fall equally well under the more general rule in § 64, by which Relative clauses with indefinite antecedents correspond in mood (by assimilation) to a Protasis or Apodosis on which they depend.

3. When the Relative clause refers to a case *supposed as possible* in the future, and the Verb of the antecedent clause also refers to the future, the Relative is joined with *ἄν* and followed by the Subjunctive.

For the use and position of ἄν (or κέ), see § 60, 3 ; § 38, 1 ; and § 47, 2. E. g.

Τῶν ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν (like εἴ κέ τινα ἐθέλωμι), any one of these whom I may wish, I will make your wife. II. IX, 397.

Ἐκ γὰρ Ὀρέστια τίσις ἔσσειται Ἀτρείδαο,

Ὀππότ' ἂν ἡβήσῃ τε καὶ ἡς ἰμείρεται αἴης,

i. e. vengeance will come from Orestes, when he shall grow up, &c. (like εἰάν ποτε ἡβήσῃ). Od. I, 40.

Τότε δ' αὐτε μαχήσεται, ὁππότε κέν μιν

Θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ. II. IX, 702.

Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθόμεθα πάντες, let us obey as I may direct, i. e. if I give any direction (εἰάν πως εἴπω), let us obey it. II. IX, 704.

Ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα

ἄξομεν ἐν νήεσσιν, ἐπὶ πτολίεθρον ἔλωμεν,

when we shall have taken the city. II. IV, 238.

Οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, therefore, when I shall have no more strength, I will cease. SOPH. Ant. 91.

Ταῦτα, ἐπειδὴν περὶ τοῦ γένους εἴπω, ἐρῶ, I will speak of this, when I shall have spoken about my birth (i. e. if at any time I shall have finished speaking about my birth, at that time I will speak of this). DEM. Eubul. 1303, 25. (See § 20, Note 1.)

Ἐπειδὴν διαπράξωμαι ἂ δέομαι, ἦξω. XEN. An. II, 3, 29.

Τίνα οἰεσθε αὐτὴν ψυχὴν ἔξειν, ὅταν ἐμὲ ἴδῃ τῶν πατρῶν ἀπεστερημένον; what feelings do you think she will have, when (or if at any time) she shall see me, &c.? DEM. Aph. II, 842, 16.

Τούτων δὲ Ἀθηναίους φημι δεῖν εἶναι πεντακοσίουσ, ἐξ ἧς ἂν τινοσ ἰμῖν ἡλικίας καλῶσ ἔχειν δοκῆ, from whatever age it shall seem good to you to take them (i. e. if from any particular age, &c.). DEM. Phil. I, 45, 27.

Ὅσ μοι φόβου μέλαθρον ἐλπὶσ ἐμπατεῖν, ἕωσ ἂν αἴθῃ πῦρ ἐφ' ἐστίας ἐμῆσ Αἴγισθοσ, so long as he shall kindle fire, &c. AESCH. Agam. 1435.

NOTE. The Future Indicative is rarely, if ever, used in conditional Relative clauses, as in ordinary Protasis (§ 50, 1, Note 1), in the place of the Subjunctive; as it would generally be ambiguous, appearing as if the antecedent were definite.

4. When the Relative clause refers to a *mere supposition* in future time, and the antecedent clause contains an Optative with *ἄν*, the Relative is followed by the Optative (*without ἄν*). E. g.

Μάλα κεν θρασκευάρδιος εἶη, ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο (i. e. εἴ τις γηθήσειε, μάλα κεν εἶη θρασκευάρδιος), *any one who should then rejoice would be very stout-hearted.* II. XIII, 343.

Δαιμόνι, οὐκ ἄν τις τοι ἀνὴρ, ὃς ἐναίσιμος εἶη, ἔργον ἀτιμήσειε μάχης (i. e. οὐκ ἄν τις ἀτιμήσειεν, εἴ ἐναίσιμος εἶη). II. VI, 521.

Οὐκ ἄν οὖν θρέψαις ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναιτο σοῦ ἀπερῦκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support any man, who should be both willing and able, &c.?* XEN. Mem. II, 9, 2.

*Ο δὲ αὐτὸ αὐτῷ ἀνόμιον εἶη καὶ διάφορον, σχολῆ γ' (ἄν) τῷ ἄλλῳ ὁμοιον ἢ φίλον γένοιτο. PLAT. Lys. 214 D.

Τί ἄν παθεῖν (δύναιτο), ὃ μὴ καὶ ὑφ' αὐτοῦ πάθοι; *what could he suffer, unless he should suffer it also from himself?* (i. e. εἴ μὴ πάθοι.) Id. 214 E.

*Ο δὲ μὴ ἀγαπήη, οὐδ' ἄν φιλοῖ (i. e. εἴ τι μὴ ἀγαπήη, οὐδ' ἄν φιλοῖ τοῦτο). Id. 215 B.

*Ὅσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον αἰεὶ ἀσπάξοιτο ἄν (χρήματα), *the older he should grow, the more he would always cling to it* (i. e. εἴ τι πρεσβύτερος γίγνοιτο, τόσῳ μᾶλλον ἀσπάξοιτο ἄν). PLAT. Rep. 549 B.

Κυβερνήαν κατασταθεῖς ὃ μὴ ἐπιστάμενος ἀπολέσειεν ἄν οὖς ἦκιστα βούλοιοτο. XEN. Mem. I, 7, 3.

Φήσομεν μηδέποτε μηδὲν ἄν μείζον μηδὲ ἔλαττον γενέσθαι, ἕως ἴσον εἶη αὐτὸ ἑαυτῷ, *so long as it should remain equal to itself.* PLAT. Theaet. 155 A.

REMARK. All these examples (like those in § 61, 2, above), fall also under the more general rule for *assimilation* in dependent Relative clauses, § 64.

§ 62. A most important class of conditional Relative sentences are those in which the Verb of the antecedent clause denotes a *customary action* or a *general truth* (in any time), while the Relative clause

refers, not to a *single act occurring at a specified time*, but to one occurring on *any occasion* when the action or state of the leading Verb may be, or may have been, repeated.

Here the Subjunctive with $\delta\varsigma$ $\acute{\alpha}\nu$, $\delta\tau\alpha\nu$, &c. is used after primary tenses, and the Optative (without $\acute{\alpha}\nu$) after secondary tenses. E. g.

* $\text{Ὅς ἂν τοιαῦτα πράττῃ, μωρός ἐστιν}$ (i. e. *εάν τις τοιαῦτα πράττῃ, μωρός ἐστιν*), *any one who does such things is a fool.*

* $\text{Ἐχθρός γάρ μοι κείνος ὁμῶς Ἄϊδαο πύλῃσιν,}$

* $\text{Ὅς ᾗ ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ,}$
for that man (i. e. any man) is hated by me like the very gates of Hades, who conceals one thing in his mind and speaks another. II. IX, 312.

$\text{Νεμεσσῶμαί γε μὲν οὐδὲν κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐνίσπῃ,}$ *I am never at all indignant at weeping for any one of mortals, who may die, &c.* Od. IV, 195.

$\text{Καὶ γὰρ συμμαχεῖν τοῖσις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρώσι παρεσκευασμένους,}$ *for all men are (always) willing to be allies to those whom they see (at any time) prepared.* DEM. Phil. I, 42, 1.

$\text{Καίπερ τῶν ἀνθρώπων, ἐν ᾧ μὲν ἂν πολεμῶσι, τὸν παρόντα (πόλεμον) ἀεὶ μέγιστον κρινόντων,}$ *although men always consider the present war the greatest, so long as they are engaged in it.* THUC. I, 21.

$\text{Πορεύονται τε γὰρ αἱ ἀγγέλαι ἢ ἂν αὐτὰς εὐθύνοσιν οἱ νομίαι, νέμονται τε χωρία ἐφ' ὅποια ἂν αὐτὰς ἐφίωσιν, ἀπέχονται τε ὧν ἂν αὐτὰς ἀπείργωσι· καὶ τοῖς καρποῖς ἐῶσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἂν αὐτοὶ βούλωνται· . . . ἀνθρώποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται ἢ ἐπὶ τούτους οὓς ἂν αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας.}$
 XEN. Cyr. I, 1, 2.

$\text{Νομίζω προστάτου ἔργον εἶναι οἷον δεῖ, ὅς ἂν ὀρών τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπη,}$ i. e. *such as one ought always to be, who, &c.* XEN. Hell. II, 3, 51.

$\text{Καταφρόνησις δὲ (ἐγγίγνεται), ὅς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχει, ὃ ἡμῖν ὑπάρχει.}$ THUC. II, 62. (Here the δ refers to all that precedes, as a *definite* antecedent.)

$\text{Οὐ μὲν γὰρ μείζον κλέος ἀνέρος, ὄφρα κ' ἔησιν,}$

* $\text{Ἢ ὅ τι ποσσίν τε βέξῃ καὶ χερσίν ἔησιν.}$ Od. VIII, 147.

(*Ὅφρα κ' ἔησιν, so long as he lives.*)

(Θεοὺς) παρατραπῶσ' ἀνθρώποι λισσόμενοι, ὅτε κέν τις ὑπερβήη καὶ ἀμάρτη. Π. IX, 500.

*Ἦμισυ γάρ τ' ἀρετῆς ἀποαίνονται εὐρύοπα Ζεὺς

*Ἀνέρος, εὐτ' ἂν μιν κατὰ δούλιον ἤμαρ ἔλῃσιν. Od. XVII, 322.

Φιλίει δέ κως προσημαίνειν, εὐτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἔσεσθαι. HDt. VI, 27.

Φεύγουσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας

*Ἦδη τὸν Ἄϊδην εἰσορώσι τοῦ βίου. SOPH. Ant. 580.

*Ἦνίκ' ἂν δ' οἶκοι γένωνται, δρώσιν οὐκ ἀνασχετά. ARIST. PAC. 1179.

*Ἐπειδὴν δὲ ἡ ἐκφορὰ ἦ, λάρνακας ἄγουσιν ἄμαξαι. THUC. II, 34.

*Ἐπειδὴν δὲ κρύψωσι γῆ, ἀνὴρ ἡρημένος ὑπὸ τῆς πόλεως, δεῖ ἂν γρόμη τε δοκῆ μὴ ἀξύνετος εἶναι, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα. Ibid.

*Α δ' ἂν ἀσύνητακτα ἦ, ἀνάγκη ταῦτα αἰεὶ πράγματα παρέχειν. XEN. Cyr. IV, 5, 37.

*Ἐως ἂν σῶζεται τὸ σκάφος, τότε χρὴ προθύμους εἶναι· ἔπειδὴν δὲ ἡ θάλαττα ὑπέρσχη, μάταιος ἡ σπουδῆ. DEM. Phil. III, 128, 22. (See § 20, Note 1.)

Ὅθ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ὃ τίς σφεας εἰσαφίκοιτο, *they were not in the habit of honoring any one who ever came to them.* Od. XXII, 414.

Καὶ οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῆ ἰόντας, προσελαύνων αὐτοῖς τίνες τε εἶεν ἠρώτα, καὶ ἐπεὶ πύθοιτο ἐπήνει. XEN. Cyr. V, 3, 55. (Here ἠρώτα and ἐπήνει denote the *habit* of Cyrus.)

Καὶ τοῖς μὲν Ἀθηναίοις ἠΰετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἦν ἐκεῖνοι ξυμφέροιεν, αὐτοὶ δέ, ὅποτε ἀποσταῖεν, ἀπαράσκευοι καὶ ἀπειροὶ ἐς τὸν πόλεμον καθίσταντο, *and the Athenian navy continued to increase from the money which these contributed, and they, whenever they revolted, always found themselves unprepared and inexperienced for war.* THUC. I, 99.

*Ἐπὶ Μοίριος βασιλέος, ὅκως ἔλθοι ὁ ποταμὸς ἐπ' ὀκτὼ πήχειας, ἄρδσκε Ἀἴγυπτον τὴν ἔνερθε Μέμφιος, i. e. *whenever the river rose.* HDt. II, 13.

Τὸν δὲ χοῦν τὸν ἐκφορεόμενον, ὅκως γίνοιτο νύξ, ἐς τὸν Τίγριν ἐξεφόρειον, i. e. *they carried it away every night.* HDt. II, 150.

Οἱ δὲ (Κἄρες), ὅκως Μίνως δέοιτο, ἐπλήρουν οἱ τὰς νέας. HDt. I, 171.

Ἐπειδὴ δὲ ἀνοιχθεῖη, εἰσήμεν παρὰ τὸν Σωκράτη, i. e. *each morning, when the prison was opened, &c.* PLAT. Phaed. 59 D.

*Ὅτε ἔξω τοῦ δεινοῦ γένοιτο, πολλοὶ αὐτὸν ἀπέλειπον, *many (always) left him, when they were out of danger.* XEN. AN. II, 6, 12. (If ἐγένοντο had been used, the whole sentence would refer to a *particular case* in which many left him.)

These Relative sentences correspond to the conditional sentences with *general* suppositions after εἰ, in § 51.

REMARK. The Gnomic Aorist, and the other *gnomic* and *iterative* tenses of § 30, can be used in the antecedent clause of these general propositions. The Gnomic Aorist, as usual, is considered a *primary* tense. (See § 32, 2.)
E. g.

*Ὅταν τις ὡσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις ἅπαντα ἀνεχάιτισε καὶ διέλυσεν. DEM. OL. II, 20, 27.

*Ὅς κε θεοῖς ἐπιπειθῆται, μάλα τ' ἔκλυον αὐτοῦ, *whoever obeys the Gods, to him they are ready to listen.* II. I, 218.

*Ὅποτε προσβλέψειε τινας τῶν ἐν ταῖς τάξεσι, εἶπεν ἄν, ὃ ἄνδρες, κ. τ. λ., i. e. *he used to say, &c.* XEN. CYT. VII, 1, 10. (See § 30, 2.)

Οὐδέ τί πά μοι πρόφρων τέτληκας εἶπῆν ἔπος ὅτι νοήσῃς. II. I, 542.

See other examples under § 30.

NOTE 1. The Indicative is sometimes used instead of the Subjunctive and Optative in Relative sentences of this class. (See § 51, N. 3.) Here the speaker selects (as it were) *one* of the many cases in which the event in question is liable to occur, and makes that prominent, as if there were but a single case, instead of referring indefinitely to *all possible* cases alike (as when the Subjunctive or Optative is used).

This use of the Indicative occurs especially after the indefinite Relative *ὅστις*; as the idea of indefiniteness, which is usually expressed by the Subjunctive or Optative, is here sufficiently expressed by the Relative word itself.
E. g.

Ἐχθρὸς γὰρ μοι κείνος ὁμῶς Ἀίδαο πύλησιν
Γίγνεται, ὃς πενίη εἰκὼν ἀπατήλια βάζει. Od. XIV, 156.

Compare this with the second example (II. IX, 312) under § 62.

Ἔμοι γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
Μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
Ἄλλ' ἐκ φόβου του γλώσσαν ἐγκλείσας ἔχει,
Κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
Καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
Φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω. SOPH. Ant. 178.

(Here we might have had ὃς ἄν . . . μὴ ἀπτηται, ἀλλ' . . . ἔχη, and ὃς ἄν . . . νομίζη, without any essential difference in meaning. The Indicative is a more animated form, placing a *single case* more vividly before the mind.)

Οἷτινες πρὸς τὰς ξυμφορὰς γνώμη μὲν ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν. THUC. II, 64.

*Ἔθαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπέλαμβανεν ἡ στρατιά, they continued to bury in the same way as many as the army took up. XEN. An. VI, 5, 6. (Here ἐπιλαμβάνοι might have been used.)

All these examples fall under the first class of conditional Relative sentences, § 61, 1. So with the corresponding cases, § 51, Note 3.

NOTE 2. The Greek generally uses the Indicative in Relative clauses depending on *general negative* sentences, where in Latin a Subjunctive is more common. E. g.

Παρ' ἐμοί δὲ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἰκανὸς ἐστὶν ἴσα πονεῖν ἐμοί, i. e. *no one who is not able (no one unless he is able), nemo qui non possit.* XEN. Hell. VI, 1, 5.

These sentences are regular *Protases*, and are to be explained on the principle stated in Note 1, by which they fall under § 61, 1.

NOTE 3. (a.) In Homer, similes and comparisons are often expressed by the Subjunctive after ὡς, ὡς τε, ὡς ὅτε, ὡς ὅς (seldom ὡς ἄν, &c), where we should expect the Present Indicative, which sometimes occurs. Besides the singular use of the Subjunctive in these expressions, the omission

of *ἄν* or *κέ* is especially to be noticed. (See § 63, 1.)
E. g.

*Ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,

*Ὡς τε ἤης πρόσθεν πόλιος λαῶν τε πέσησιν,

*Ὡς Ὀδυσσεὺς ἔλεεινὸν ὑπ' ὀφρύσι δάκρυον εἴβεν,

Ulysses wept as a wife weeps, &c. Od. VIII, 523 – 531.

*Ὡς δ' ὄτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας

*Ἀμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήλησιν ἔχονται,

*Ὡς τὴν ἀμ πέλαγος ἀνεμοὶ φέρον ἔνθα καὶ ἔνθα. Od. V, 328.

*Ὡς δ' ὄτ' ἄν ἀστράπτῃ πόσις Ἥρης ἠγκόμοιο, . . .

*Ὡς πυκίν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων. Il. X, 5 – 9.

Οἱ δ', ὡς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν ὄγμον ἐλαύνωσιν,
ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες δῆουν. Il. XI, 67 – 71.

(b.) In many cases the Subjunctive or the Present Indicative is followed by the Gnomic Aorist in the same simile, the Aorist being merely a more vivid form of expression than the others. (See § 30, 1, Notes 2 and 3.) E. g.

*Ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὸν ἔκηται

*Ἄστεος αἰθομένιο, θεῶν δὲ ἐ μῆνις ἀνῆκεν,

Πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κῆδὲ' ἐφῆκεν,

*Ὡς Ἀχιλεὺς Τρῶεσσι πόνον καὶ κῆδὲ' ἔθηκεν. Il. XXI, 522.

*Ὁ δ' ἐν κονίησι χάμαι πέσειν, αἴγειρος ὡς,

*Ἡ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη

Λεῖη, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·

Τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ

*Ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεῖ διφρῶ·

*Ἡ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·

Τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν

Αἴας διογενῆς. Il. IV, 482.

§ 63. 1. (a.) In Homer, the Relatives (like *εἰ*) often take the Subjunctive *without* *ἄν* or *κέ*, the sense being apparently the same as when *ἄν* is used. E. g.

*Ὅττι μάλ' οὐ δῆναιός, ὃς ἀθανάτοισι μάχεται. Il. V, 407.

*Ἀνθρώπους ἐφορᾷ, καὶ τίνυται ὅς τις ἀμάρτη. Od. XIII, 214.

Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,

*Ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω. Od. VI, 188.

Οὐ μὲν γὰρ ποτέ φησι κακὸν πείσασθαι ὀπίσσω,
 "Ὄφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ' ὀρώρη,
so long as the Gods shall supply valor, &c. Od. XVIII. 132.

(See above § 50, 1, Note 2, *d.*)

(*b.*) The same omission of *ἄν* is not uncommon in the Attic poets; and even in prose a few exceptional cases occur, if we follow the Mss. (See § 50, 1, N. 3.) E. g.

Γέροντα δ' ὄρθοῦν φλαῦρον, δὲ νέος πέση. SOPH. O. C. 395.

Τῶν δὲ πημονῶν μάλιστα λυπούσ' αἱ φανῶσ' αὐθαίρετοι. SOPH. O. T. 1231.

Τοῖσι γὰρ μήτε ἄστεα μήτε τείχεα ἢ ἐκτισμένα, . . . κῶς οὐκ ἄν εἴησαν οὗτοι ἄμαχοι; HDT. IV, 46. (See § 63, 4, *a.*)

Ἐπιχώριον ἄν ἡμῖν οὐ μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι,
it being our national habit not to use many words where few suffice.
 THUC. IV, 17. (Yet the sentence continues, *πλειοσι δὲ ἐν φ' ἄν καιρὸς ἦ, κ. τ. λ.*)

2. The Adverb *ἄν* is sometimes used with the Optative or Indicative in conditional Relative clauses (as well as in those mentioned in § 59, Note 1), but only when the Relative clause is itself an *Apodosis* to some Protasis expressed or implied. This is no exception to the general rule (§ 39); and it is to be noticed, that the *ἄν* in this case always belongs strictly to the Verb, and never joins the Relative word to form *ἔταν*, &c. E. g.

Οὐδὲν οὔτε φυλαττομένοις ὑμῖν ἐστὶ φοβερὸν οὔτ', ἄν ὀλιγορήτε, τοιοῦτον οἷον ἄν ὑμεῖς βούλοισθε, *nothing is such as you would wish to have it (if you should have your choice).* DEM. Phil. I, 41, 3.

"Ὀντιν' ἄν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε, οὗτος τῶν ἴσων αἴτιος ἦν ἄν κακῶν ὅσωνπερ καὶ οὗτος, *any one soever, whom you might have appointed (if you had chosen) to this post, would have been the cause of as great calamities as this man has been.* DEM. F. L. 350, 3. (Without the *ἄν* after *ὄντινα*, this would have been a regular example under § 61, 2; and *ὄντινα κατεστήσατε* would have been equivalent to *εἰ τινα ἄλλον κατεστήσατε, if you had appointed any one else (which you did not do).* With the *ἄν*, it is itself an *Apodosis* with a suppressed Protasis.)

See the corresponding cases in ordinary Protasis; § 49, 2, Note 4, and § 50, 2, Note 2.

REMARK. For a rare use of Relative words with *ἄν* (as *ἔπει-δάν*) with the Optative in *indirect quotation* (not to be confounded with the construction just mentioned), see § 74, 1, Note 2.

3. A conditional Relative clause, like an ordinary Protasis, may depend upon an Apodosis which is expressed by an Infinitive or Participle, with or without *ἄν*. (See § 53.) It may also depend upon an Apodosis contained in a finite Verb which is itself dependent (as in a Final clause), following the principle stated in § 55, 2. E. g.

Τούτων δὲ Ἀθηναίους φημὶ δεῖν εἶναι πεντακοσίου, ἐξ ἧς ἄν τις ὑμῖν ἡλικίας καλῶς ἔχειν δοκῆ. DEM. Phil. I, 45, 28.

Τῶν πραγμάτων τοὺς βουλευομένους (ἡγεῖσθαι δεῖ), ὧ', ἃ ἄν ἐκείνοις δοκῆ, ταῦτα πράττηται. Id. 51, 19.

4. The conditional Relative clause may have a form different from that of its Apodosis. This happens under the same circumstances, and on the same principles, as in ordinary Protasis. (See § 54.)

(a.) An Indicative or Subjunctive in the Relative clause may depend upon an Optative with *ἄν* in the Apodosis, either when the expressed Apodosis belongs to an implied Protasis (§ 54, 1, a), or when the Optative with *ἄν* is considered a *primary* tense, from its resemblance in sense to the Future Indicative (§ 54, 1, b). See also § 34, 1, b. E. g.

Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἰς Ἀθηναίων λείπηται, οὐδέποσ' ἂν συμβουλεύσαιμι ποιῆσασθαι τῇ πόλει, *I would never advise the city to make this peace, so long as a single Athenian shall be left.* DEM. F. L. 345, 14. (Here *ἕως λείπειτο*, *so long as one should be left*, would be more regular.) See the example from HDT. IV, 46, under § 63, 1, b.

(b.) The Optative (without *ἄν*) in the Relative clause occasionally depends upon a *primary* tense in the Apodosis. This arises in some cases from the slight distinction between

the Subjunctive and Optative in such sentences, as in § 54, 2, a. E. g.

Ἀπὺ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,

Νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων

Ἐμβάλοι αἰθόμενον δαλὸν νήεσσι βοῆσιν,

it will be a hard task for him, unless the son of Kronos should hurl, &c. II. XIII, 317. (More regularly, ὅτε κε μὴ ἐμβάλη, *unless he shall hurl, &c.*)

The Optative in the Relative clause sometimes depends on an Apodosis consisting of a Verb denoting *necessity, obligation, propriety, possibility, &c.* with an Infinitive, the two forming an expression that is nearly equivalent in sense to an Optative with ἄν, which would be expected in their place. (§ 54, 2, b.) E. g.

Ἄλλ' ὃν πόλις στήσειε, τοῦδε χρῆ κλύειν, *we should obey any one whom the state appoints (if the state should appoint any one, we ought to obey him).* SOPH. Ant. 666. (Χρῆ κλύειν is followed by the Optative from its resemblance in sense to δικαίως ἄν κλύοι τις.)

Ἄλλὰ τοῦ μὲν αὐτὸν λέγειν ἂ μὴ σαφῶς εἰδείη φείδεσθαι δεῖ, *i. e. we ought to abstain, &c.; like φείδοιτο ἄν τις.* XEN. Cyr. I, 6, 19.

Ὅς δὲ ποιήσασθαι τις βούλοιο συνεργούς προθύμους, τούτους παντάπασιν ἔμοιγε δοκεῖ ἀγαθοῖς θηρατέον εἶναι. *Id.* II, 4, 10. (Here θηρατέον εἶναι = θηρᾶν δεῖν.)

Ἐπερορᾶν οὐ δυνατόν ὑμῶν ἀνδρὶ ὅς εἰδείη κυρίουσ ὄντας ὅ τι βούλεσθε αὐτῷ χρῆσθαι. XEN. Hell. VII, 3, 7. (§ 62, N. 1.)

Εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις. SOPH. O. T. 979.

REMARK. Relative clauses analogous to the conditional clauses mentioned in § 54, 3 would hardly be formed, as they would be too ambiguous.

NOTE. Relative clauses containing an Optative in *Protasis*, depending on a primary tense, must be carefully distinguished from those in which the Optative forms an *Apodosis*, and especially from the few in which ἄν is irregularly omitted. E. g.

Τίς ποτ' ἐστὶν ἐκείνη ἢ ἐπιστήμη, ἢ ἡμᾶς εὐδαίμονας ποιήσειε; *what is that knowledge which would make us happy (i. e. if we*

should acquire it)? PLAT. Euthyd. 292 E. (Here *ἂν ποιήσεις* or the simple *ποιήσει* would be the regular form.)

Τίς ἔχει κράτος ὅστις ξένους δέξαιτο; ARIST. Thesm. 872.

Καὶ τίς ποτ' ἔστιν, ὃν γ' ἐγὼ ψέξαιμί τι. SOPH. O. C. 1172.

These are rare exceptions, and are included in the general remark upon the omission of *ἂν* in Apodosis, § 50, 2, N. 1.

The examples themselves, with all other forms of Apodosis in Relative clauses, belong under § 59, N. 1.

5. The Indicative is generally used in Greek (as in Latin) in *parenthetical* Relative clauses, like *ὃ τι ποτ' ἔστιν*, *whatever it is* (quidquid est), *ὅστις ποτ' ἔστιν*, *ὅστις ἔστιν*, *ὅστις ἔσται*, &c. E. g.

Ζεὺς, ὅστις ποτ' ἔστιν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, τοῦτό νιν προσενέπω, *Zeus, whoever he may be*, &c. AESCH. Agam. 160.

Δουλεύομεν θεοῖς, ὃ τι ποτ' εἰσὶν θεοί. EUR. Orest. 418.

The Subjunctive, however, sometimes occurs; in which case the expression belongs under § 61, 3. E. g.

Ἄλλ' ὁ προσαφάμενος αὐτῶν καὶ παρατυχῶν, ὅστις ἂν ᾖ, λόγον παρέχει. AESCHIN. Timarch. § 127. So DEM. Phil. I, 47, 24.

ASSIMILATION IN DEPENDENT RELATIVE CLAUSES.

§ 64. 1. When a Relative clause with an *indefinite* antecedent depends upon a Protasis, an Apodosis, or another conditional Relative clause, it takes by *assimilation* the same mood as its leading Verb, whether that be Indicative, Subjunctive, or Optative.

If the leading clause contains an *ἂν* in *Protasis* (belonging therefore to the particle or Relative word), the *ἂν* may be repeated or omitted at pleasure in the dependent Relative clause: if the leading clause contains an *ἂν* in *Apodosis* (belonging to the Verb), it is never repeated in the dependent clause, unless that

too is to be made an Apodosis with a new Protasis implied. E. g.

Ἐὰν πάντες οἱ ἄνδρῶνται τοῦτο ποιῶσι, καλῶς ἔξει, *if all who shall be able do this, it will be well.*

Εἰ πάντες οἱ δύναιντο τοῦτο ποιῶν, καλῶς ἂν ἔχοι, *if all who should be well.*

Εἰ πάντες οἱ ἐδύναντο τοῦτο ἐποίησαν, καλῶς ἂν ἔσχευ, *if all who were able had done this, it would have been well.*

Ὀφθαλμοί, ὅταν μηκέτι ἐπ' ἐκείνα τις αὐτοὺς τρέπη, ὧν ἂν τὰς χροῶς τὸ ἡμερινὸν φῶς ἐπέχη, ἀλλ' ὧν νυκτερινὰ φέγγη (sc. ἐπέχη), ἀμβλυώττουσιν· ὅταν δὲ (sc. ἐπ' ἐκείνα τρέπη), ὧν ὁ ἥλιος καταλάμπη, σαφῶς ὁρῶσιν. Οὕτω τοίνυν καὶ τὸ τῆς ψυχῆς ὄψε· ὅταν μὲν, οὗ καταλάμπει ἀληθεία τε καὶ τὸ ὄν, εἰς τοῦτο ἀπερείσθαι, ἐνόσῃ τε καὶ ἔγνω αὐτὸ καὶ νοῦν ἔχειν φαίνεται. PLAT. Rep. VI, 508 C & D. (Here ὧν ἂν ἐπέχη is a conditional Relative clause, forming a sort of Protasis to ὅταν τρέπη, which is itself a Protasis to ἀμβλυώττουσιν. So ὧν καταλάμπη; in which, however, the ἂν is not repeated. On the other hand, οὗ καταλάμπει is not conditional, οὗ referring to τοῦτο as a definite antecedent.

Ἡ οὖν καὶ γινώσκειν ἀνάγκη . . . ἐκάστῳ τῶν δημιουργῶν, ὅταν τε μέλλῃ ὀνήσεσθαι ἀπὸ τοῦ ἔργου οὗ ἂν πράττη, καὶ ὅταν μή; PLAT. Charm. 164 B.

Ἄνδρὶ δὲ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,

*Ὅς θνητός τ' εἶη καὶ ἔδοι Δημήτερος ἀκτῆν. II. XIII, 321.

Εἰ ἀποθνήσκει μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνεῶτα, ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι; PLAT. Phaed. 72 C.

Οὐκοῦν καὶ χρημάτων ὁ τοιοῦτος νέος μὲν ὧν καταφρονοῖ ἂν, ὅσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον αἰεὶ ἀσπάζοιτο ἂν; PLAT. Rep. VIII, 549 B.

Εἰ ξένος ἐτύχανον ὧν, ξυγεγινώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμην. PLAT. Apol. 17 D.

Εἰ πλοῦτῳ καὶ κέρδει ἄριστα ἐκρίνετο τὰ κρινόμενα, ἀ ἐπῆνει ὁ φιλοκέρδης καὶ ἔψεγεν, ἀνάγκη ἂν ἦν ταῦτα ἀληθέστατα εἶναι. PLAT. Rep. IX, 582 D.

2. When a Relative clause with an *indefinite* antecedent depends upon an Indicative expressing a *wish*,

it regularly takes the Indicative by assimilation; when it depends upon an Optative expressing a *wish*, it may either take the Optative by assimilation, or the Indicative or Subjunctive (by § 61, 1 or 3) like any other Protasis depending on a Verb of future time. E. g.

᾽Ὡς δὴ ἔγωγ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱός

Ἄνερος, ὃν κτεάτεσσιν εἰς ἐπι γῆρας ἔτετμεν,

O that I were the son of some fortunate man, whom old age had found upon his own estate. Od. I, 217.

Εἶθ' ὄφελέν μοι κηδεμῶν ἢ ξυγγενῆς εἶναί τις, ὅστις τοιαῦτ' ἐνοῦθί τει. ARIST. Vesp. 732. So Il. VI, 348.

᾽Ὡς ἀπόλοιτο καὶ ἄλλος, ὃ τις τοιαῦτά γε ῥέξοι. Od. I, 47.

Μὴ θάνοι, ὃς τις ἔμοιγε ἐνθάδε ναιετάων φίλος εἶη καὶ φίλα ἔρδοι, *may he not die, who shall be a friend to me, &c.* Od. XV, 359.

Ἐρδοι τις ἦν ἕκαστος εἶδειη τέχνην. ARIST. Vesp. 1431.

Μόνον θεοὶ σφίζοιεν ἕκ τε τῆσδε γῆς

Ἡμᾶς, ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν,

and whithersoever we may wish to sail. SOPH. Phil. 529.

Μῆτ' ἐμοὶ παρέστιος γένοιτο μῆτ' ἴσον φρονῶν, ὃς τὰδ' ἔρδει. SOPH. Ant. 372. (Here ὃς τὰδ' ἔρδει is equivalent to εἴ τις τὰδ' ἔρδει, by § 61, 1.)

See § 34, 1, *a* and *b*, with the examples.

REMARK. It will be seen at once, that this principle of assimilation accounts for the Indicative and Optative in the *Protasis* of a conditional Relative sentence, which have been already explained by the analogy of the ordinary forms of Protasis. (§ 61, 2 and 4.) In fact, wherever this assimilation occurs, the dependent Relative clause stands as a Protasis to its antecedent clause, although the latter may be itself a Protasis to another Apodosis. See the first four examples under § 64, 1.

For conditional Relative clauses, as well as ordinary Protases, depending on Final clauses, see § 55, 2, and § 63, 3.

NOTE 1. If the Relative in such cases refers to a *definite* antecedent, so that its Verb denotes a *fact* and not a supposition, the principle of assimilation does not apply, and the

Indicative (or any other construction required by the sense, § 59, N. 1) is used. E. g.

Εἶθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ, *O that thou couldst do as much as thou art eager to do.* EUR. Heracl. 731. (If the Imperf. Ind. had been used by assimilation, the meaning would be, *as much as thou wert (or mightest be) eager.*)

Εἰ οὗτοι λέγοιεν ἃ νῦν ἴσασι, καλῶς ἂν ἔχοι, *if these men should tell what they (now) know, it would be well: ἃ εἰδείεν would mean, whatever they might know (at the time of telling).*

Εἰ τοῦτο γένοιτο, καλῶς ἂν ἔχοι τοῦτοις οἱ πείθονται, *if this should happen, it would be well for these men who are obedient: but καλῶς ἂν ἔχοι πᾶσιν οἱ πείθονται, it would be well for all who should be obedient.*

NOTE 2. Even when the antecedent is *indefinite*, we sometimes have the Indicative instead of the Subjunctive in general suppositions depending on a Subjunctive in Protasis, on the principle of § 62, Note 1. The Relative sentence here merely takes the *first* form of Protasis, instead of following the general rule, § 62; the difference being often very slight. E. g.

Αἰτία μὲν γὰρ ἔστιν, ὅταν τις ψιλῶ χρησάμενος λόγῳ μὴ παράσχηται πίστιν ὧν λέγει, ἔλεγχος δέ, ὅταν ὧν ἂν εἴπη τις καὶ τάληθές ὁμοῦ δείξῃ. DEM. Androt. 600, 5. (Here ὧν λέγει and ὧν ἂν εἴπη are nearly equivalent.)

REMARK. The Conjunction δέ is occasionally used to introduce the clause on which a Relative depends. Its force here is the same as in Apodosis. (See § 57.) E. g.

Ὅτῃ περ φύλλων γενεή, τοίη δέ και ἀνδρῶν. II. VI, 146.

Ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται και ἐν τούτῳ προγνοῦς τὴν δύναμιν, and when the war broke out, (then) he appears, &c. THUC. II, 65.

Μέχρι μὲν οὖν οἱ τοξόται εἶχον τε τὰ βέλη αὐτοῖς και οἰοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντείχον, so long as their archers both had their arrows and were able to use them, they held out. THUC. III, 98.

Ὡσπερ οἱ ὀπλίται, οὕτω δὲ και οἱ πελτάται. XEN. Cyr. VIII, 5, 12. So probably φαίνονται δέ, THUC. I, 11.

RELATIVE CLAUSES EXPRESSING A PURPOSE OR
RESULT.

§ 65. 1. The Relative is often used with the *Future Indicative* to denote a *purpose* or *object*.
E. g.

Πρεσβείαν δε πέμπειν, ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, and to send an embassy to say these things, &c. DEM. Ol. I, 10, 1.

Φημί δὴ δεῖν ἡμᾶς πρὸς Θετταλοὺς πρεσβείαν πέμπειν, ἣ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ. DEM. Ol. II, 21, 10.

*Ἐδοξε τῷ δήμῳ τριάκοντα ἄνδρας εἰσθαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι. XEN. Hell. II, 3, 2.

The *antecedent* of the Relative, in this case, may be either definite or indefinite.

NOTE 1. The Future Indicative is the only form regularly used in prose after the Relative in this sense: it is retained even after secondary tenses, seldom or never being changed to the Future Optative, which would be expected after secondary tenses by § 31, 2, and by the analogy of Final clauses.

When, however, this Future is quoted indirectly after a past tense, or depends upon a clause expressing a *past* purpose (which is equivalent to standing in Indirect Quotation, § 26, N. 1), it may sometimes be changed to the Future Optative, like any other Future Indicative. E. g.

Ἐσκόπει ὅπως ἔσοιτο αὐτῷ ὅστις ζῶντά τε γηροτροφήσοι καὶ τελευτήσαντα θάψοι αὐτόν. ISAE. de Menecl. Her. § 10 (11).

Αἰρεθέντες δὲ ἐφ' ᾧ τε ξυγγράφαι νόμους, καθ' οὓσιν αὖτε πολιτεύσουντο, and having been chosen for the purpose of compiling the laws, by which they were to govern. XEN. Hell. II, 3, 11. (This is a sort of indirect quotation of the sentence which appears in its *direct* form in Hell. II, 3, 2, the last example under § 65, 1.)

NOTE 2. In the Epic dialect the Future Indicative is sometimes used in this sense. E. g.

Βουλὴν Ἀργείοις ὑποθήσομεθ' ἢ τις ὀνήσει. Π. VIII, 36.

The more common Epic construction is, however, the Subjunctive, generally with *κέ* joined to the Relative, after primary tenses, and the Optative (Present or Aorist, *never Future*), without *κέ*, after secondary tenses. E. g.

Ἐλκος δ' ἰητῆρ ἐπιμάσσεται, ἦδ' ἐπιθήσει
Φάρμαχ', ἃ κεν παύσῃσι μελαινῶν ὀδυνῶν. Π. IV, 191.

(Here the Attic would require *ἃ παύσει*.)

Ἄλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα

Ἐλθῶσ' ἐς κλισίην Πηληιάδew Ἀχιλῆος. Π. IX, 165.

Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,

Ἦ τε καὶ ἐσσομένοισι μετ' ἀθανάτοισι πέληται. Π. III, 459.

Καὶ τότε δρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί. Od. XV, 458.

(Here the Attic would still require the Fut. Indic.)

Πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο

Ἠγεμόνων, ὃς τίς οἱ ἀρῆν ἐτάροισιν ἀμύναι. Π. XII, 332.

NOTE 3. It will be noticed that the earlier Greek construction, in these Relative clauses denoting a *purpose*, coincides with the Latin by using the Subjunctive and Optative; while the later Greek abandons it by using the Future Indicative. A case of the Subjunctive in Attic Greek is found in Isocrates (Panegy. p. 49 C. § 44): τοιοῦτον ἔθος παρέδωσαν, ὥστε . . . ἐκατέρους ἔχειν ἐφ' οἷς φιλοτιμηθῶσιν, *that both may have objects to excite their ambition*.

A case of the Optative after a past tense is found in SOPH. Phil. 281:

Ἄνδρα οὐδέν' ἔντοπον (ὄρων), οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσον κάμνοντι συλλάβοιτο, *when I saw no one there, no one to assist me, &c.*

We may perhaps explain ὅστις λάκοι, in ARIST. Ran. 96, on this principle; as this expression seems nearly equivalent to ὅστις φέγγεται in vs. 98. (See § 34, 1, a.)

2. Similar to the construction just described is the

use of ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that, for the purpose of*, with the Future Indicative. E. g.

Ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἀρξομαι, *I withdraw upon this condition, that I shall be ruled, &c.* HDT. III, 83.

Τοῦτοισι δ' ὦν πίσυνος ἐὼν κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἔσσονται. HDT. VII, 153.

Καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἀνδρας κομιοῦνται. THUC. I, 113.

Ξυνέβησαν ἐφ' ᾧτε ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς. THUC. I, 103.

It will be noticed here (as in Note 1) that the Future Indicative generally remains unchanged even after a secondary tense.

REMARK. The most common construction after ἐφ' ᾧ and ἐφ' ᾧτε is that with the Infinitive. See § 99.

3. Ὡστε (sometimes ὡς), *so that, so as*, is usually followed by the Infinitive. See § 98.

When, however, the action of the Verb after ὥστε, expressing the *result*, is viewed chiefly as an *independent fact*, and not *merely* as a result, it is usually put in the Indicative on the principle of § 2.

The Infinitive is sometimes used even here, when the Indicative would seem more natural; and it often makes quite as little difference to the sense whether the Infinitive or Indicative is used, as it does in English whether we say, *some are so strange as not to be ashamed* (οὕτως ἄστοι ὥστε οὐκ αἰσχύνεσθαι, DEM. F. L. 439, 29), or, *some are so strange that they are not ashamed* (ὥστε οὐκ αἰσχύνονται). Here, although both expressions have the same general meaning, the former expresses the result *merely* as a result, while the latter expresses the same result *also* (and more distinctly) as an *independent fact*. E. g.

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι, *are you so senseless that you expect, &c.* DEM. OL. II, 25,

19. (Here ὥστε ἐλπίζειν, so senseless as to expect, would make the fact of their expecting less prominent.)

Οὕτως ἡμῖν δοκεῖ παντὸς ἀξία εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ μάλιστα φεύγομεν, so that we all especially avoid, &c. XEN. Mem. II, 2, 3.

Οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον. XEN. AN. II, 3, 25.

Εἰς τοῦτ' ἀπληστίας ἦλθον, ὥστ' οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν, ἀλλὰ καὶ τὴν κατὰ θάλατταν δύναμιν οὕτως ἐπεθύμησαν λαβεῖν, ὥστε τοὺς συμμάχους τοὺς ἡμετέρους ἀφίστασαν ISOC. Panath. p. 254 A. § 103.

So after ὡς, used for ὥστε by § 98, 2, N. 1 : Οὕτω δὴ τι κλεινὴ ἐγένετο, ὡς καὶ πάντες οἱ Ἕλληνες Ῥοδώπιος τοῦνομα ἐξέμαθον, i. e. so that all the Greeks came to know well the name of Rhodopis. HDt. II, 135.

NOTE. As ὥστε in this construction has no effect whatever upon the mood of the Verb (like an ordinary Relative with a definite antecedent), it may be followed by any construction that would be allowed in an independent sentence. (See § 59, Note 1.) It may thus take an Optative or Indicative in Apodosis with ἄν, or even an Imperative. E. g.

Βρέφος γὰρ ἦν τότε ἐν Κλυταιμνήστρας χερσίν, . . .

Ὅστ' οὐκ ἂν αὐτὸν γνωρίσαιμι ἂν εἰσιδῶν. EUR. Or. 379.

(Εγὼ) παθὼν μὲν ἀντέδρων, ὥστ', εἰ φρονῶν

Ἔπρασσον, οὐδ' ἂν εἶδ' ἐγιγνόμην κακός. SOPH. O. C. 271.

Θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε. SOPH. EL. 1172.

TEMPORAL PARTICLES SIGNIFYING UNTIL AND BEFORE THAT.

A. Ἔως, ἔστε, ἄχρις, μέχρις, εἰσόκε, ὄφρα, *Until*.

§ 66. 1. When ἔως, ἔστε, ἄχρις, μέχρις, and ὄφρα, *until*, refer to a definite point of past time, at which the action of the Verb actually took place, they take one of the past tenses of the Indicative. E. g.

Νῆχον πάλιν, ἕως ἐπὶ ἠλθον εἰς ποταμόν, *I swam on again, until I came to a river.* Od. VII, 280.

Πίνει, ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ οἴνου. EUR. Alc. 758.

Ἔννεϊρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο. XEN. Cyr. VII, 5, 6. (So An. III, 4, 49.)

Καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. XEN. An. IV, 2, 4. (So An. III, 4, 8.)

*Ὡς μὲν Θρήκας ἄνδρας ἐπώχετο Τυδέος υἱός,

*Ὄφρα δυώδεκ' ἔπεφνεν. II. X, 488.

*Ἡρχ' ἴμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἧ μιν ἀνώγει. II. XIII, 329.

*Ἦεν, ὄφρα μέγα σπέος ἴκετο. Od. V, 57.

NOTE 1. **Ἀχρις οὖ* and *μέχρις οὖ* are used in the same sense as *ἀχρις* and *μέχρις*. E. g.

Τῶν δὲ ταῦτα πραξάντων ἀχρι οὖ ὅδε ὁ λόγος ἐγράφετο Τισίφορος πρεσβύτατος ὢν τῶν ἀδελφῶν τὴν ἀρχὴν εἶχε. XEN. Hell. VI, 4, 37.

Τοὺς Ἕλληνας ἀπελύσατο δουλείας, ὥστ' ἐλευθέρους εἶναι μέχρι οὖ πάλιν αὐτοὶ αὐτοὺς κατεδουλώσαντο. PLAT. Menex. 245 A.

NOTE 2. Herodotus uses *ἐς ὃ*, *until*, like *ἕως*, with the Indicative. E. g.

*Ἀπεδείκυσαν παῖδα πατρὸς ἕκαστον ἔοντα, ἐς ὃ ἀπέδεξαν ἀπάσας αὐτάς. HDt. II, 143.

2. When these Particles refer to the *future*, and the Verb states a *supposition* and not a definite fact, they are joined with *ἄν* or *κέ* and take the Subjunctive, if the leading Verb is primary. (This corresponds to the construction in the conditional Relative sentences of § 61, 3.)

If such clauses depend upon an Optative with *ἄν* in Apodosis, or upon a simple Optative in Protasis or in a *wish*, they usually take the Optative (without *ἄν*) by assimilation. (See § 61, 4, and § 64, 1 and 2.) E. g.

Μαχήσομαι αὐθι μένων, εἰὼς κε τέλος πολέμου κίχρῃω, *until I shall come to an end of the war.* II. III, 291.

Ἔως δ' ἂν οὖν πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἑλπίδα. SOPH. O. T. 834.

Ἐπίσχετες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, wait until you shall learn, &c. AESCH. PROM. 697.

Μέχρι δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων. XEN. AN. II, 3, 24.

Ἄλλὰ μὲν, ἔφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω, but wait, until I shall bring, &c. II. VI, 258.

Καὶ τὸ μὲν ἂν ἐξαλείφοιεν, τὸ δὲ πάλιν ἐγγράφοιεν, ἕως ὅ τι μάλιστα ἀνθρώπεια ᾗθη θεοφιλῆ ποιήσειαν, until they should make, &c. PLAT. REP. VI, 501 C.

Εἰ δὲ πάνν σπουδάξοι φαγεῖν, εἵπομ' ἂν ὅτι παρὰ ταῖς γυναῖξιν ἔστιν, ἕως παρατείναιμι τοῦτον. XEN. CYR. I, 3, 11.

NOTE 1. It will be seen, that the Subjunctive or Optative after ἕως and other Particles signifying until sometimes implies a future purpose or object, the attainment of which is desired. (See the last three examples above, and the first.)

When such a sentence, implying a purpose or object which would have been originally expressed by a Subjunctive, depends upon a past tense of the Indicative, it generally takes the Optative by § 31, 1; but the Subjunctive may also be used, in order to retain the mood in which the purpose would have been originally conceived (as in Final clauses, § 44, 2). These sentences follow the general principle (§ 77), which applies to all single dependent clauses indirectly quoted. E. g.

Σπονδὰς ἐποίησαντο, ἕως ἀπαγγελθεῖη τὰ λεχθέντα εἰς Λακεδαιμόνα, they made a truce, (to continue) until what had been said should be announced at Sparta. XEN. HELL. III, 2, 20. (Here ἕως ἂν ἀπαγγελθῆ might have been used. See THUC. I, 90, ἕως ἂν ἄρῳσιν.)

For other examples, see § 77, 1. For ἕως ἂν with the Optative in such sentences, see § 74, 1, Note 2. These cases are not to be confounded with those in which the leading Verb contains a general statement (§ 66, 4).

NOTE 2. Homer uses εἰς ὃ κε (also written as one word, εἰσ-όκε), until, with the Subjunctive, as Herodotus uses εἰς ὃ with the Indicative. (§ 66, 1, N. 2.) E. g.

Μίμνετε, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν. II. II, 392.

Eἰς ὃ κε occasionally takes the Optative, still retaining the κέ, as in II. XV, 70.

3. When the clause introduced by *ἕως*, &c., *until*, refers to a result which was *not attained*, in consequence of the non-fulfilment of some condition, it takes one of the secondary tenses of the Indicative (without *ἄν*). (This corresponds to the construction of § 61, 2.) E. g.

Ἡδέως ἂν τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα βῆσιν ἀντὶ τῆς τοῦ Ζήθου, *I should gladly have continued to talk with him, until I had given him, &c.* PLAT. Gorg. 506 B.

Οὐκ ἂν ἐπανόμην, ἕως ἀπεπειράθην τῆς σοφίας ταυτησί. PLAT. Crat. 396 C. See XEN. Hell. II, 3, 42.

4. When the clause introduced by *ἕως*, &c., *until*, depends upon a Verb denoting a *customary action* or a *general truth*, and refers to a result possible on any one of a series of occasions, it takes the Subjunctive after primary tenses, and the Optative after secondary tenses, like the conditional Relative sentences of § 62. E. g.

Α δ' ἂν ἀσύντακτα ἢ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, *they must always make trouble, until they are put in order.* XEN. Cyr. IV, 5, 37.

*Ἔστ' ἂν δὲ ἢ χεῖμῶνα ἢ πολέμιους δείσωσιν, τὰ κελευόμενα πάντα ποιῶσιν. XEN. Mem. III, 5, 6.

Περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθῆιη τὸ δεσμωτήριον, *we waited every day, until the prison was opened.* PLAT. Phaed. 59 D. (This may also be translated, *until the prison should be opened*, and referred to § 66, 2, Note 1.)

NOTE. **Ἄν* is sometimes omitted after *ἕως*, &c., when they take the Subjunctive, as well as after Relative words. (§ 63, 1.) E. g.

*Ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος,

*Ἔως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. SOPH. Aj. 555.

So μέχρι πλοῦς γένηται, THUC. I, 137.

REMARK. When *ἕως* and *ὅφρα* mean *so long as*, they are Relative Adverbs, and are included under the rules, §§ 58–65.

**Ὅφρα* in all its senses is confined to Epic and Lyric poetry. (See § 43, Note 1.)

B. Πρίν, *Until, Before that.*

§ 67. Πρίν, *until, before that*, besides taking the Indicative, Subjunctive, and Optative, like ἕως, &c. (§ 66), is also followed by the Infinitive (§ 106). The question of choice between the Infinitive and the finite moods generally depends on the nature of the leading clause.

Πρίν regularly takes the Subjunctive and Optative only when the leading clause is *negative* or interrogative with a negative implied; very seldom when that is affirmative. It takes the Indicative after both negative and affirmative clauses, but chiefly after *negatives*.

In Homer the Infinitive is the mood regularly used with πρίν, after both affirmative and negative clauses; in Attic Greek it is regularly used after *affirmatives*, and seldom after *negatives*.

1. The Indicative, Subjunctive, and Optative after πρίν follow the rules already given for ἕως, &c. (§ 66). E. g.

(Indic. § 66, 1.) Οὐκ ἦν ἀλέξημ' οὐδέν, ἀλλὰ φαρμάκων χρεία κατεσκελλοντο, πρίν γ' ἐγὼ σφίσιν εἰδείξαι κράσεις ἠπίων ἀκεσμάτων, *until I showed them, &c.* AESCH. Prom. 481.

Πάλιν τοῦτο τέμνων οὐκ ἐπανήκε, πρίν . . . ἐλοιδορήσε μάλ' ἐν δίκῃ. PLAT. Phaedr. 266 A.

Οὐκ ἤξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν, πρίν γε δὴ αὐτοῖς ἀνὴρ Ἀργίλιος μηνυτὴς γίγνεται, *until he becomes, &c.* (Histor. Pres.) THUC. I, 132.

Πολλὰ ἔπαθεν, πρίν γέ οἱ χρυσάμπυκα κούρα χαλινὸν Παλλὰς ἤνεγκεν. PIND. Ol. XIII, 92.

Ἄνωδολυξε πρίν ὄρη. EUR. Med. 1173.

(Subj. and Opt. § 66, 2.) Οὐ κώ σε ἐγὼ λέγω (εὐδαίμονα), πρίν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. HDT. I, 32.

Οὐδέ λήξει, πρίν ἂν ἡ κορέση κέαρ, ἡ . . . ἔλη τις ἀρχάν. AESCH. Prom. 165.

Οὐ χρὴ με ἐνθένδε ἀπελθεῖν, πρίν ἂν δῶ δίκην. XEN. An. V, 7, 5.

Ἄλλ' οὐπότ' ἔγωγ' ἂν, πρίν ἴδοιμ' ὄρθον ἔπος, μεμφομένω ἂν καταφαίην. SOPH. O. T. 505. So THEOGN. 126, πρίν πειρηθείης

So *πρὶν ἐξελεύσειεν*, depending on a Protasis, *εἰ μὴ ἀνείη*, PLAT. Rep. VII, 515 E.

Ὅλοιο μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν γνώμην μετοίσεις. SOPH. Phil. 961. (*Πρὶν* after Opt. in *wish*.)

Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλησθεῖη θηρῶν, *until Cyrus should be satisfied*. XEN. Cyr. I, 4, 14. (§ 66, 2, Note 1. For *πρὶν ἄν* in this construction, see § 77, 1, N. 3.)

(Indic. § 66, 3.) Ἐχρῆν οὖν τοὺς ἄλλους μὴ πρότερον περὶ τῶν ὀμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν, *they ought not to have given advice, &c., until they had instructed us, &c.* ISOC. Paneg. p. 44 C. § 19.

(Subj. and Opt. § 66, 4.) Ὅρωσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπίοντας γαστρὸς ἕνεκα, πρὶν ἂν ἀφώσιν οἱ ἄρχοντες. XEN. Cyr. I, 2, 8.

Οὐ γὰρ πρότερον κατήγορος παρὰ τοῖς ἀκούουσιν ἰσχύει, πρὶν ἂν ὁ φεύγων ἀδυνατήσῃ τὰς προειρημένας αἰτίας ἀπολύσασθαι. AESCHIN. F. L. § 2.

Οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, *before they had placed before them*. XEN. An. IV, 5, 30.

(Subj. without *ἄν*.) Μὴ στέναζε, πρὶν μάθῃς. SOPH. Phil. 917. So Od. X, 175; HDT. I, 136; PLAT. Phaed. 62 C.

2. For examples of *πρὶν* with the Infinitive, see § 106.

NOTE 1. In Homer, *πρὶν* is not found with the Indicative, *πρὶν γ' ὅτε* or *πρὶν γ' ὅτε δὴ* being used in its place; a few cases occur of the Subjunctive (without *ἄν*) and the Optative; but the most common Homeric construction, in sentences of all kinds, is that with the Infinitive. (See § 106.) E. g.

Ἡμεῖθ' ἀνυζόμεναι, σάνιδες δ' ἔχον εἶ ἀραρυῖαι,

Πρὶν γ' ὅτε δὴ με σὸς υἱὸς ἀπὸ μεγάρου κάλεσσεν,
i. e. *before the time when, &c.* Od. XXIII, 43. So Il. IX, 588; XII, 437.

Ὡ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ

Εἰς Ἄϊδαο δόμους, πρὶν μύρσιμον ἡμᾶρ ἐπέλθῃ. Od. X, 175.

Οὐκ ἔθελεν φεύγειν πρὶν περιρήσαιτ' Ἀχιλλῆος. Il. XXI, 580.

Πρὶν γ' ὅτ' ἄν with the Subjunctive is found in Od. II, 374, and IV, 477.

NOTE 2. *Πρὶν* with the Infinitive after *negative* sentences is most common in Homer (Note 1), rare in the Attic poets, and

again more frequent in Attic prose. (See Krüger, Vol. II, p. 258.) For examples see § 106.

Examples of the Subjunctive or Optative with *πρίν* after *affirmative* sentences are very rare. One occurs in Isoc. Paneg. p. 44 A, § 16:—

Ὅστις οὖν οἶεται τοὺς ἄλλους κοινῇ τι πράξειν ἀγαθόν, πρίν ἂν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λίαν ἀπλῶς ἔχει.

NOTE 3. Πρίν ἢ, πρότερον ἢ (*priusquam*), and πρόσθεν ἢ may be used in the same construction as *πρίν*. Πρίν ἢ is especially common in Herodotus. E. g.

Οὐ γὰρ δὴ πρότερον ἀπανέστη, πρίν ἢ σφεας ὑποχειρίου ἐποιήσατο. HDT. VI, 45. So THUC. VI, 61.

Ἄδικεῖ ἀναπειθόμενος πρίν ἢ ἀτρεκέως ἐκμάθη. HDT. VII, 10.

Ἐῤῥετο μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην, πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται. HDT. VII, 54. Πρότερον ἢ with Indic., PLAT. Phaedr. 232 E.

Πρόσθεν ἢ σὺ . . . ἐφαίνου, τοῦτ' ἐκηρύχθη. SOPH. O. T. 736.

For examples of the Infinitive after all these expressions, see § 106. Even ὕστερον ἢ is found with the Infinitive.

NOTE 4. Πρίν or πρίν ἢ is very often preceded by πρότερον, πρόσθεν, πάρος, or another πρίν (used as an Adverb), in the leading clause. E. g.

Οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρίν ἐνόμισαν, κ. τ. λ. XEN. An. III, 1, 16.

Οὐ τοίνυν ἀποκρινούμαι πρότερον, πρίν ἂν πύθωμαι. PLAT. Euthyd. 295 C.

Καὶ οὐ πρόσθεν ἔστησαν, πρίν ἢ πρὸς τοῖς πεζοῖς τῶν Ἀσσυρίων ἐγένοντο. XEN. Cyr. I, 4, 23.

For examples with the Infinitive, see § 106.

NOTE 5. When πρίν appears to be followed by a primary tense of the Indicative, it is an Adverb qualifying the Verb. E. g.

Τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισι, i. e. sooner shall old age come upon her. II. I, 29.

SECTION IV.

INDIRECT QUOTATIONS.

§ 68. 1. The words or thoughts of any person may be quoted either *directly* or *indirectly*.

A Direct Quotation is one which gives the exact words of the original speaker or writer.

An Indirect Quotation is one in which the words of the original speaker or writer are made to conform to the construction of the sentence in which they are quoted. Thus the expression ταῦτα βούλομαι may be quoted either *directly*, as λέγει τις “ταῦτα βούλομαι,” or *indirectly*, as λέγει τις ὅτι ταῦτα βούλεται or λέγει τις ταῦτα βούλεσθαι, *some one says (that) he wishes for these*.

2. Indirect Quotations may be introduced by ὅτι or ὡς (negatively ὅτι οὐ, ὡς οὐ), or by the Infinitive, as in the example given above; sometimes also by the Participle (§ 73, 2).

NOTE. The term *Indirect Quotation* must be understood to apply to all clauses which express *indirectly* the words or thoughts of any person (those of the speaker himself as well as those of another), after Verbs which imply *thought* or the *expression of thought* (*verba sentiendi et declarandi*); and even to clauses which contain *indirect* statements of *general truths* or *appearances*, after such expressions as δῆλόν ἐστιν, σαφές ἐστιν, &c.* (For a limitation in respect to the Infinitive, see § 73, 1, Remark.)

* See Crosby's Greek Grammar, § 607.

The term may be further applied to any *single* dependent clause in any sentence, which indirectly expresses the thought of any other person than the speaker (or past thoughts of the speaker himself), even when the preceding clauses are not in Indirect Quotation. (See § 77.)

3. Indirect *Questions* follow the same rules as Indirect Quotations, in regard to their moods and tenses. They are introduced by some interrogative word, which takes the place held by *ὄτι* or *ὡς* in Indirect Quotations. (For examples see § 70.)

GENERAL PRINCIPLES OF INDIRECT QUOTATION.

§ 69. The following general principles apply to all Indirect Quotations, including all sentences which express indirectly any person's words or thoughts.

1. In Indirect Quotations after *ὄτι* or *ὡς*, and in Indirect Questions, either of two rules may be followed, at the pleasure of the writer:—

A. By the first rule, each Verb which was in the Indicative or Subjunctive in the direct discourse (except secondary tenses of the Indicative where non-fulfilment of a condition is implied) is retained in the *same mood and tense* which it had in the direct discourse, if the Verb of *saying, thinking, &c.* on which the quotation depends is *primary*; and each Verb is changed to the *same tense* of the Optative, if the Verb on which the quotation depends is *secondary*.

For an exception applying to the Imperfect and Pluperfect In-

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NOTE. The term *Indirect Quotation* must be understood to apply to all clauses which express *indirectly* the words or thoughts of any person (those of the speaker himself as well as those of another), after Verbs which imply *thought* or the *expression of thought* (*verba sentiendi et declarandi*); and even to clauses which contain *indirect* statements of *general truths* or *appearances*, after such expressions as δηλόν ἐστιν, σαφές ἐστιν, &c.* (For a limitation in respect to the Infinitive, see § 73, 1, Remark.)

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For an exception applying to the Imperfect and Pluperfect In-

dicative, and to the Aorist Indicative in the *dependent* clauses of a quotation, see § 70, Note 1, and § 74, 2.

B. By the second rule, *all* the Verbs of the quotation may be retained in both the *moods and tenses* used in the direct discourse, after both primary and secondary tenses, no changes being required except sometimes in the person of the Verbs.

2. All secondary tenses of the Indicative where non-fulfilment of a condition is implied, and all Optatives (with or without *ǎv*), are retained without change in either mood or tense, after both primary and secondary tenses. These follow only the second rule, B.

3. When, however, the Verb on which the quotation depends is followed by the Infinitive or Participle, the leading Verb of the quotation is changed to the *corresponding tense* of the Infinitive or Participle, after both primary and secondary tenses (*ǎv* being retained when there is one), and the dependent Verbs follow the preceding rules. (See § 73.)

4. The Adverb *ǎv* is never joined with a *Verb* in Indirect Quotation, unless it stood also in the direct discourse: on the other hand, *ǎv* is never *omitted* with a Verb in Indirect Quotation, if it was used in the direct discourse. Relative words and Particles, which take *ǎv* when they are followed by the Subjunctive in the direct discourse, regularly lose the *ǎv* when the Subjunctive is changed to the Optative in an Indirect Quotation. (See, however, § 74, 1, Note 2.)

REMARK. The following rules show the application of these principles to the various cases that occur in Indirect Quotations.

INDIRECT QUOTATIONS OF SIMPLE SENTENCES.

§ 70. When a *simple* sentence is to be quoted, the Verb of which stands in any tense of the Indicative (without *ἄν*), Indirect Quotations after *ὅτι* or *ὡς* and Indirect Questions may follow either of the two rules given above, § 69, 1:—

1. After *primary* tenses both rules give the same construction, and the Verb stands in the *Indicative*, in the tense used in the direct discourse. E. g.

Λέγει ὅτι γράφει, *he says that he is writing*; λέγει ὅτι ἔγραφε, *he says that he was writing*; λέγει ὅτι γέγραφε, *he says that he has written*; λέγει ὅτι ἔγεγράφε, *he says that he had written*; λέγει ὅτι ἔγραψεν, *he says that he wrote*; λέγει ὅτι γράψει, *he says that he shall write*.

Λέγει γάρ, ὡς οὐδέν ἐστὶν ἀδικώτερον φήμης. AESCHIN. Timarch. § 125.

Οὐ γὰρ ἂν τοῦτό γ' εἴποις, ὡς ἔλαθεν. Id. F. L. § 151 (160).

Ἐδ' ἴστε, ὅτι πλείστον διαφέρει φήμη καὶ συκοφαντία. Id. § 145 (153).

Ἄλλ' ἐννοεῖν χρὴ τοῦτο μὲν, γυναιχ' ὅτι ἔφνυμεν. SOPH. Ant. 61.

Καὶ ταῦθ' ὡς ἀληθῆ λέγω, καὶ ὅτι οὔτε ἐδόθη ἡ ψῆφος ἐν ἀπασι πλείους τ' ἐγένοντο τῶν ψηφισαμένων, μάρτυρας ὑμῖν παρέξομαι, *I will bring witnesses to show, that, &c.* DEM. Eubul. 1303, 2.

Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἐρωτᾷ τί ποιήσουσιν, *he asks what they will do*.

Ἐρωτῶντες εἰ λησταὶ εἰσιν, *asking whether they are pirates.* THUC. I, 5.

Ἄλλ' εἴ τι χρῆζεις ἱστορεῖν, πάρεμ' ἐγώ. SOPH. Trach. 397.

Εὐβοίς· ὧν δ' ἔβλασταν, οὐκ ἔχω λέγειν. Id. 401.

Εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει. SOPH. Ant. 41.

REMARK. It is especially to be noticed, that Indirect Questions

after *primary* tenses take the Indicative in Greek, and not the Subjunctive as in Latin. Thus, *nescio quis sit*, *I know not who he is*, in Greek is simply ἀγνοῶ τίς ἐστίν. This does not apply to Indirect Questions which would have required the Subjunctive in the *direct* form (§ 71).

2. After *secondary* tenses the Verb may be either changed to the Optative or retained in the Indicative (the mood used in the direct discourse). In both Indicative and Optative, the *tense* used in the direct discourse must be retained. E. g.

*Ἐλεξεν ὅτι γράφοι (or ὅτι γράφει), *he said that he was writing*; i. e. *he said, γράφω*. *Ἐλεξεν ὅτι γεγραφὼς εἶη (or ὅτι γέγραφε), *he said that he had written*; i. e. *he said, γέγραφα*. *Ἐλεξεν ὅτι γράψοι (or ὅτι γράψει), *he said that he should write*; i. e. *he said, γράψω*. *Ἐλεξεν ὅτι γράψειεν (or ὅτι ἔγραψεν), *he said that he had written*; i. e. *he said, ἔγραψα*.

(Optative.) *Ἐνέπλησε φρονήματος τοὺς Ἀρκάδας, λέγων ὡς μόνους μὲν αὐτοῖς πατρὶς Πελοπόννησος εἶη, πλείστον δὲ τῶν Ἑλληνικῶν φύλον τὸ Ἀρκαδικὸν εἶη, καὶ σώματα ἐγκρατέστατα ἔχοι. XEN. Hell. VII, 1, 23. (He said, μόνους μὲν ὑμῖν . . . ἐστὶ, πλείστον δὲ . . . ἐστὶ, καὶ σώματα . . . ἔχει: these Indicatives might have been used in the place of εἶη, εἴη, and ἔχοι.)

*Ἐλεγε δὲ ὁ Πελοπίδας ὅτι Ἀργεῖοι καὶ Ἀρκάδες μάχη ἤττημένοι εἶεν ὑπὸ Λακεδαιμονίων. Id. VII, 1, 35. (He said, ἤττηνται, which might have been retained.)

*Υπειπὼν τὰλλα ὅτι αὐτὸς τάκεῖ πράξοι, φῆετο, *having hinted that he would himself attend to the affairs there*. THUC. I, 90. (He said, τάκεῖ πράξω, and πράξει might have been used for πράξοι. Cf. ἀποκρινόμενοι ὅτι πέμψουσιν, from the same chapter, quoted below.) For the Future Optative in general, see § 26.

*Ὁ δὲ εἶπεν ὅτι ἔσονται. XEN. Cyr. VII, 2, 19. (He said, ἔσονται.)

*Ἐλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἶη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was war*. Id. II, 4, 7. (They said, ἔπεμψεν ἡμᾶς, and the question to be asked was, ἐκ τίνος ἐστὶν ὁ πόλεμος;)

Περικλῆς προηγόρευε τοῖς Ἀθηναίοις, ὅτι Ἀρχίδαμος μὲν οἱ ξείνος

εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, *he announced that A. was his friend, but that he had not been made his friend to the injury of the state.* THUC. II, 13. (He said, ξένος μοί ἐστιν, οὐ μέντοι . . . ἐγένετο.)

*Ἐγνώσαν ὅτι κενὸς ὁ φόβος εἶη. XEN. AN. II, 2. 21.

Προϊδόντες ὅτι ἔσοιτο ὁ πόλεμος, ἐβούλοντο τὴν Πλάταιαν προκαταλαβεῖν. THUC. II, 2.

*Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἶοιτο μὲν εἶναι σοφός, εἰ ἦδ' οὐ. PLAT. Apol. 21 C.

(Indicative.) *Ἐλεγον ὅτι ἐλπίζουσιν σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped, &c.* ISOC. Phil. p. 87 A. § 23. (They said, ἐλπίζομεν, which might have been changed to ἐλπίζοιεν.)

*Ἦκε δ' ἀγγέλλων τις ὡς τοὺς πρυτάνεις ὡς Ἐλάτεια κατεῖληπται, *some one came with the report that Elatea had been taken.* DEM. Cor. 284, 21. (Here the Perf. Opt. might have been used.)

Δεινοὺς λόγους ἐτόλμα περὶ ἐμοῦ λέγειν, ὡς ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦτο δεδρακώς. DEM. Mid. 548, 17.

Ἀγριασάμενος γάρ με δὲ καὶ λέγειν ἂν δυνήσεί τις, τὸν πατέρα ὡς ἀπέκτονα ἐγὼ τὸν ἔμαντοῦ, κ. τ. λ. DEM. Andr. 593, 14.

Φανερώς εἶπεν ὅτι ἡ μὲν πόλις σφῶν τετεῖχισται ἤδη, *he said that their city had already been fortified.* THUC. I, 91.

*Ἀποκρινάμενοι ὅτι πέμψουσιν πρέσβεις, εὐθὺς ἀπήλλαξαν. THUC. I, 90. (Cf. ὅτι πράξοι, quoted above from the same chapter.)

*Ἦιδεσαν ὅτι τοὺς ἀπενεγκόντας οἰκέτας ἐξαιτήσομεν. DEM. Onet. I, 870, 11. (Ἐξαιτήσοιμεν might have been used.)

*Ἐτόλμα λέγειν ὡς ὑπὲρ ὑμῶν ἐχθροὺς ἐφ' ἑαυτὸν εἴλκυσε καὶ νῦν ἐν τοῖς ἐσχάτοις ἐστὶ κινδύνοις. DEM. Andr. 611, 10.

(Indirect Questions.) *Ἠρώτησεν αὐτὸν τί ποιοίη (or τί ποιεῖ), *he asked him what he was doing; i. e. he asked, τί ποιεῖς; Ἠρώτησεν αὐτὸν τί πεποιηκώς εἶη (or τί πεποίηκεν), he asked him what he had done; i. e. he asked, τί πεποίηκας; Ἠρώτησεν αὐτὸν τί ποιήσοι (or τί ποιήσει), he asked him what he should do; i. e. he asked, τί ποιήσεις; Ἠρώτησεν αὐτὸν τί ποιήσειεν (or τί ἐποίησεν), he asked him what he had done; i. e. he asked, τί ἐποίησας;*

*Ἠρωτο, εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether any one was*

wiser than I. PLAT. Apol. 21 A. (The direct question was, *ἔστι τις σοφώτερος;*)

“Ο τι δὲ ποιήσοι οὐ διεσήμηνε, *but he did not indicate what he would do.* XEN. An. II, 1, 23. (The direct question was, *τί ποιήσω;*)

Ἡρώτων αὐτὸν εἰ ἀναπλεύσειεν, *I asked him whether he had set sail.* DEM. Polycl. 1223, 20. (The direct question was, *ἀνέπλευσας;*)

Ἡπόρουν τί ποτε λέγει, *I was uncertain what he meant.* PLAT. Apol. 21 B. (Here *λέγοι* might have been used.)

Ἐβουλεύονθ' οὗτοι τίν' αὐτοῦ καταλείψουσιν, *they were considering the question, whom they should leave here.* DEM. F. L. 378, 23.

Ἐρωτῶντων τινῶν διὰ τί ἀπέθανεν, παραγγέλλειν ἐκέλευεν, κ. τ. λ. XEN. Hell. II, 1, 4.

REMARK 1. After secondary tenses the Indicative and Optative are equally classic; the Optative being used when the writer wishes to incorporate the quotation *entirely* into his own sentence, and the Indicative, when he wishes to quote it in the original words as far as the construction of his own sentence allows. The Indicative here, like the Subjunctive in Final clauses after secondary tenses (§ 44, 2), merely gives a more vivid form of expression than the Optative. We even find both moods in the same sentence, sometimes when one Verb is to be especially emphasized, and sometimes when there is no apparent reason for the change. E. g.

Οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαίος δὲ πεφευγὸς ἐν τῇ σταθμῷ εἶη, καὶ λέγοι, κ. τ. λ. XEN. An. II, 1, 3. (Here *τέθνηκεν* contains the most important part of the message.)

Ἐκ δὲ τούτου ἐπυνθάνετο ἤδη αὐτῶν καὶ ὁπόσην ὁδὸν διήλασαν, καὶ εἰ οἰκοῖτο ἡ χώρα. XEN. Cyr. IV, 4, 4.

Ἐτόλμα λέγειν, ὡς χρεά τε πάμπολλα ἐκτέτικεν ὑπὲρ ἐμοῦ καὶ ὡς πολλὰ τῶν ἐμῶν λάβοιεν. DEM. Aph. I, 828, 26. (See Rem. 2.)

Ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῆϊ ἔχοιεν. XEN. An. III, 5, 13.

REMARK 2. The Perfect and Future were less familiar forms than the other tenses of the Optative; so that they were frequently retained in the Indicative after secondary tenses, even when the Present or the Aorist was changed to the Optative. (See the last two examples under Rem. 1.) Some writers, like Thucydides, preferred the moods and tenses of the direct discourse in all Indirect Quotations. (See § 44, 2, Remark.)

NOTE 1. (a.) When the sentence to be quoted contains an Imperfect or Pluperfect, the first rule, A, cannot be applied, for want of an Imperfect or Pluperfect Optative. The second rule, B, is therefore followed, and these tenses are retained in the Indicative after both primary and secondary tenses. E. g.

*Ἦκεν ἄγγελος λέγων ὅτι τριήρεις ἤκουε περιπλεούσας, *he came saying that he had heard, &c.; i. e. he said, ἤκουον.* XEN. An. I, 2, 21.

*Ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη, *he said that they had accused him rightly, and that the fact itself bore witness to them; i. e. he said, ὀρθῶς ἠτιῶσθε καὶ τὸ ἔργον ὑμῖν μαρτυρεῖ.* Id. III, 3, 12.

Εἶχε γὰρ λέγειν, καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδέποτε στρατεύσαιντο ἐπὶ βασιλείᾳ (*he said, μόνοι συνεμαχόμεθα, . . . καὶ . . . οὐδέποτε ἐστρατεύσάμεθα*). XEN. Hell. VII, 1, 34.

Τούτων ἕκαστον ἠρόμην, Ὀνήτορα μὲν καὶ Τιμοκράτην, εἴ τις ἐῖεν μάρτυρες ὦν ἐναντίον τὴν προικ' ἀπέδοσαν, αὐτὸν δ' Ἄφοβον, εἴ τις παρήσαν ὄτ' ἀπελάμβανεν. DEM. Onet. I, 869, 10. (The two questions were, *εἰσὶ μάρτυρές τις; are there any witnesses? — and παρήσαν τις; were there any persons present?*)

(b.) In a few cases the Present Optative is used after secondary tenses to represent the Imperfect Indicative. The Present thus occasionally supplies the want of an *Imperfect Optative*, as the Present Infinitive and Participle supply the want of Imperfects (§ 15, 3 and § 16, 2). This can be done only when the context makes it perfectly clear

that the Optative represents an *Imperfect*, and not a Present. E. g.

Τὸν Τιμαγόραν ἀπέκτειναν, κατηγοῦντος τοῦ Λέοντος ὡς οὔτε συσκηνοῦν ἐθέλοι ἑαυτῷ, μετὰ τε Πελοπίδου πάντα βουλευόιτο. ΧΕΝ. Hell. VII, 1, 38. (The words of Leon were, οὔτε συσκηνοῦν ἤθηλέ μοι, μετὰ τε Πελ. πάντα ἐβουλευέτο.)

Καί μοι πάντες ἀπεκρίναντο καθ' ἕκαστον, ὅτι οὐδεὶς μάρτυς παρείη, κομίζοιτο δὲ λαμβάνων καθ' ὅποσον οὖν δέοιτο Ἄφροβος παρ' αὐτῶν, they replied, that no witness had been present, and that Aphrobus had received the money from them, taking it in such sums as he happened to want. DEM. Onet. I, 869, 12. (The direct discourse was, οὐδεὶς μάρτυς παρήν, ἐκομίζετο δὲ λαμβάνων καθ' ὅποσον οὖν δέοιτο. Παρείη contains the answer to the question εἴ τινες παρήσαν in the preceding sentence, which is quoted as the last example under a. The Imperfect in the question prevents the Optatives used in the reply from being ambiguous.)

NOTE 2. It will be noticed that, in ordinary Indirect Quotations with *ὅτι* or *ὡς* after secondary tenses, each tense of the Indicative or Optative is to be translated by *its own* past tense, to suit the English idiom. Thus εἶπεν ὅτι γράφοι (or γράφει) is, *he said that he was writing*; εἶπεν ὅτι γράψειεν (or ἔγραψεν), *he said that he had written*; εἶπεν ὅτι γράφοι (or γράψει), *he said that he would write*. In a few cases the Greek uses the same idiom as the English, and allows the Imperfect or Pluperfect to stand irregularly with *ὅτι* or *ὡς* after a secondary tense, where regularly the Present or Perfect (Optative or Indicative) would be required. In such cases the context must make it clear that the tense represented is a Present or Perfect, and not an Imperfect or Pluperfect (by Note 1, a). E. g.

Ἐν πολλῇ ἀπορίᾳ ἦσαν οἱ Ἕλληγες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θυραῖς ἦσαν, κύκλω δὲ αὐτοῖς . . . πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξεν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια στάδια, . . . προὔδεδῶκεσαν δὲ αὐτοὺς καὶ οἱ βάρβαροι, μόνου δὲ καταλελειμμένοι ἦσαν οὐδὲ ἰππία οὐδένα σύμμαχον ἔχοντες. ΧΕΝ. An. III, 1, 2. (In all these cases the direct discourse would be in the Present or Perfect Indicative.)

Λέγεται δ' αὐτὸν . . . γῶναι ἐφ' ᾧ ἐχώρει, *it is said that he knew for what he was coming.* THUC. I, 134. (Here χωροῖη or χωρεῖ would be the regular form.)

Διὰ τὸν χριζινὸν ἄνθρωπον, ὃς ἡμᾶς διεδύετ', ἐξαπατῶν καὶ λέγων ὡς φιλαθῆναιος ἦν καὶ τὰν Σάμφ' πρῶτος κατεῖποι (*saying, φιλαθῆναιός εἰμι καὶ τὰν Σάμφ' πρῶτος κατεῖπον*). ARIST. Vesp. 283. (Here εἰμί is changed to ἦν, rather than to εἶη: κατεῖπον could be changed only to κατεῖποι.)

NOTE 3. (a.) An Indirect Quotation, with its Verb in the Optative after ὅτι or ὡς, is sometimes followed by an *independent* sentence with an Optative, which continues the quotation as if it were itself dependent on the ὅτι or ὡς. Such sentences are generally introduced by γάρ. E. g.

Ἦκουον δ' ἔγωγέ τινων ὡς οὐδὲ τοὺς λιμένας καὶ τὰς ἀγορὰς ἔτι δάσοιεν αὐτῷ καρποῦσθαι· τὰ γὰρ κοινὰ τὰ Θετταλῶν ἀπὸ τούτων δέοι διοικεῖν, *for (as they said) they must administer, &c.* DEM. Ol. I, 15, 22.

Ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσις εἶη ποιεῖν ἃ προκαλεῖται ἀπὸ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἶησαν. THUC. II, 72.

Ἐλεγον ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἶη, κ. τ. λ. XEN. An. VII, 8, 13.

(b.) Such independent sentences with the Optative are sometimes found even when no Optative precedes, in which case the context always contains some allusion to another's thought or expression. E. g.

Ἐπίσχετο τὸν ἄνδρ' Ἀχαιοὺς τόνδε δηλώσειν ἄγων· οἷοιτο μὲν μάλισθ' ἐκούσιον λαβῶν, εἰ μὴ θέλοι δ', ἀκουα, i. e. *he thought (as he said), &c.* SOPH. Phil. 617.

Ἀλλὰ γὰρ οὐδέν τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ δλέθρου, ὡσπερ νόσος· καὶ ταλαιπωρομένη τε δὴ τοῦτον τὸν βίον ζῆν καὶ τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο, *and (according to the theory) it lives in misery, &c., and finally perishes in what is called death.* PLAT. Phaed. 95 D. (Plato is here merely stating the views of others. For the Imperfects in the first sentence, see § 11, Note 6.)

§ 71. When a question in the *direct* form would be expressed by an *Interrogative Subjunctive* (§ 88), Indirect Questions after primary tenses retain the Subjunctive; after secondary tenses the Subjunctive may either be changed to the same tense of the Optative, or be retained in its original form. E. g.

Πρὸς ἀμφοτέρα ἀπορῶ, ταύτην ὅπως ἐκδῶ καὶ τὰλλ' ὁπόθεν διοικῶ, *I am at a loss on both questions, how I shall give her a dowry (πῶς ταύτην ἐκδῶ); and whence I shall pay other expenses (πόθεν τὰλλα διοικῶ);*. DEM. Aph. I, 834, 18.

Βουλεύομαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you (πῶς σε ἀποδρῶ);*. XEN. Cyr. I, 4, 13.

Οὐκ ἔχω τί λέγω, *I know not what I shall say.* DEM. Phil. III, 124, 24. So in Latin, *non habeo quid dicam.*

Οὐ γὰρ δὴ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὅτι εἴπησ, *for it is not surely through inexperience that you will declare that you know not what to say (i. e. τί εἶπω);*. DEM. F. L. 378, 4.

Τὰ δὲ ἐκπώματα, οὐκ οἶδ' εἰ χρυσάντα τούτω δῶ, *I do not know whether I shall give them, &c.* XEN. Cyr. VIII, 4, 16.

Ἐν δέ οἱ ἦτορ . . . μερμήριξεν, ἢ ὅ γε . . . τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρείδην ἐναρίζοι, ἢ ἐχόλον παύσειεν, ἐρητύσειέ τε θυμόν. II. I, 191. (The direct questions were, *τοὺς μὲν ἀναστήσω, Ἀτρείδην δ' ἐναρίζω;—ἢ ἐπαύσω, ἐρητύσω τε;*)

Πυρὶ ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιτο ἐπιφλέξει τὴν πόλιν, *whether they could burn the city.* THUC. II, 77. (The direct question would be, *δυνώμεθα ἐπιφλέξει; can we burn it?*)

Ἐπήροτο, εἰ παραδοῖεν Κορινθίους τὴν πόλιν, *they asked whether they should give up their city, i. e. παραδῶμεν τὴν πόλιν;* THUC. I, 25.

Ἐβουλεύοντο εἰ τὰ σκευοφόρα ἐπαυθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. XEN. An. I, 10, 17. (So An. I, 10, 5.)

Ἠπόρει ὅτι χρήσαιτο τῷ πράγματι, *he was at a loss how to act in the matter, i. e. τί χρήσωμαι;* XEN. Hell. VII, 4, 39.

Οὐ γὰρ εἶχομεν . . . ὅπως δρῶντες καλῶς πράξαιμεν, *for we could not see how we should fare well, if we did it.* SOPH. Ant. 272.

See other examples of the Optative under § 21, 2 (b).

Ἀπορέοντος δὲ βασιλέως ὅτι χρήσεται τῷ παρόντι πρήγματι, Ἐπιάλτης ἤλθέ οἱ ἐς λόγους. HDT. VII, 213.

Ἦπώρησε μὲν ὀποτέρωσε διακινδυνεύση χωρήσας. THUC. I, 68.

Οἱ Πλαταιῆς ἐβουλεύοντο εἴτε κατακάσσωσιν ὡσπερ ἔχουσιν, εἴτε τι ἄλλο χρήσωνται, *whether they should burn them as they were, or deal with them in some other way.* THUC. II, 4.

Ἀπορήσαντες ὅπη καθορμίσωνται, ἐς Πρώτην τὴν νῆσον ἔπλευσαν. THUC. IV, 18.

REMARK. The context must decide, in each case, whether the Optative in Indirect Questions represents a Subjunctive (by § 71) or an Indicative (by § 70, 2). The distinction is especially important when the Aorist Optative is used (§ 21, 2, Note 1). See § 74, 2, Note 1.

NOTE. The particle commonly used in the sense of *whether*, in Indirect Questions of all classes, is *εἴ*, which can introduce a Subjunctive, as well as an Indicative or Optative. (See the example from XEN. Cyr. VIII, 4, 16, quoted above.) When *εἰάν* is used in such sentences, the expression seems to contain a Protasis with an Apodosis suppressed, rather than a mere interrogative. E. g.

Εἰ δέ σοι μὴ δοκεῖ, σκέψαι εἰάν τόδε σοι μᾶλλον ἀρέσκη· φημί γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. XEN. Mem. IV, 4, 12. (The meaning here is, *but if that does not please you, examine, in case this shall suit you better (that then you may take it)*; and not, *look to see whether this suits you better.* If *εἰάν ἀρέσκη* is an indirect question, it can represent no form of *direct* question which includes the *άν*. Even *ἀρέσκη* alone cannot be explained as an Interrogative Subjunctive, by § 88.)

Ἐάν ἀρέσκη in the passage just quoted is similar to *εἰάν ἐνδειξώμεθα* in the following example from Plato (Rep. V, 455 B): Βούλει ὄν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος ἀκολουθῆσαι ἡμῖν, εἰάν πως ἡμεῖς ἐκεῖνον ἐνδειξώμεθα, ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον; *shall we then ask the one who makes such objections to follow us, in case we can in any way show him, that, &c.?* (Sentences like this belong under § 53, Note 2. See also § 77, 1.)

§ 72. When the Verb of the original sentence, which is to be quoted after ὅτι or ὡς or in an Indirect Question, stands with ἄν in the Indicative or Optative,

forming an Apodosis, no change is made in the indirect form in either the mood or the tense, after either primary or secondary tenses; the second rule (§ 69, 1, B) being followed. E. g.

Λέγει ὅτι τοῦτο ἂν ἐγένετο, *he says that this would have happened: ἔλεγεν ὅτι τοῦτο ἂν ἐγένετο, he said that this would have happened. Λέγει (or ἔλεγεν) ὅτι δικαίως ἂν θάνοι, he says (or said) that he would justly be put to death.*

(Θεμιστοκλῆς) ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς Σερίφιος ὦν ὀνομαστὸς ἐγένετο οὐτ' ἐκεῖνος Ἀθηναῖος. PLAT. Rep. I, 330 A.

Ἔννοεῖτε, ὅτι ἦττον ἂν στάσις εἶη ἐνδὸς ἀρχοντος ἢ πολλῶν. XEN. AN. VI. 1, 29.

Ἀπεκρίνατο, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν. Id. II, 1, 10. (The direct discourse was, πρόσθεν ἂν ἀποθάνοιμεν.)

Παρελθὼν τις δεῖξάτω, ὡς οἱ Θετταλοὶ νῦν οὐκ ἂν ἐλεύθεροι γένοιτο ἄσμενοι. DEM. OL. II, 20, 18.

Οὐδ' εἰδέναι φησὶ τί ἂν ποιῶν ὑμῖν χάρισαιτο. DEM. F. L. 356, 13.

Ἡρώτων εἰ δοῖεν ἂν τούτων τὰ πιστά. XEN. AN. IV, 8, 7.

NOTE. The same rule applies to cases in which a secondary tense of the Indicative in Apodosis with ἂν omitted (§ 49, 2, N. 2) is quoted. E. g.

(*Ἐλεγεν) ὅτι . . . κρεῖττον ἦν αὐτῷ τότε ἀποθανεῖν, *he said that it were better for him to die at once.* LYS. X, p. 117, § 25. (The direct discourse was, κρεῖττον ἦν μοι.)

§ 73. 1. When the Infinitive is used in the Indirect Quotation of a simple sentence, which had its Verb in any tense of the Indicative (with or without ἂν) or of the Optative (with ἄν), the Verb is changed in the quotation to the *same tense* of the Infinitive, after both primary and secondary tenses. If ἂν was used in the direct discourse, it must be retained with the Infinitive.

It must be remembered, that the Present and Per-

fect Infinitive here represent the Imperfect and Pluperfect (as well as the Present and Perfect) Indicative. (§ 15, 3; § 18, 4, Note.) E. g.

Φησὶ γράφειν, *he says that he is writing*; ἔφη γράφειν, *he said that he was writing*; φήσει γράφειν, *he will say that he is (then) writing*. (The direct discourse is here γράφω.) Φησὶ (ἔφη) γράφειν ἄν, εἰ ἐδύνατο, *he says (or said) that he should be writing, if he were able*. (He says, ἔγραφον ἄν.) Φησὶ (ἔφη) γράφειν ἄν, εἰ δύνατο, *he says (or said) that he should write, if he should (ever) be able*. (He says, γράφοιμι ἄν.)

Φησὶ γράψαι, *he says that he wrote*; ἔφη γράψαι, *he said that he had written*; φήσει γράψαι, *he will say that he wrote*. (He says, ἔγραψα. See § 23, 2.) Φησὶ (ἔφη) γράψαι ἄν, εἰ ἐδυνήθη, *he says (or said) that he should have written, if he had been able*. (He says, ἔγραψα ἄν.) Φησὶ (ἔφη) γράψαι ἄν, εἰ δυναθήη, *he says (or said) that he should write, if he should (ever) be able*. (He says, γράψαιμι ἄν.)

Φησὶ (φήσει) γεγραφέναι, *he says (or will say) that he has written*; ἔφη γεγραφέναι, *he said that he had written*. (He says, γέγραφα.) For the Perfect with ἄν, see below.

Φησὶ (φήσει) γράψω, *he says (or will say) that he will write*; ἔφη γράψω, *he said that he would write*. (See § 73, 2, Remark.)

(Present.) Ἄρρωστεῖν προφασίζεται, *he pretends that he is sick*. Ἐξώμοσεν ἄρρωστεῖν τουτονί, *he took an oath that this man was sick*. DEM. F. L. 379, 15 and 17.

Οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, *he said that not he himself, but Nicias, was general*; i. e. *he said, οὐκ ἐγὼ αὐτὸς ἀλλ' ἐκείνος στρατηγεῖ*. THUC. IV, 28.

Τίνας ποτ' εὐχὰς ὑπολαμβάνει εὔχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers do you suppose Philip made, &c.?* DEM. F. L. 381, 10. (Εὔχεσθαι here represents ἠύχετο: for other examples see § 15, 3.)

Οἶμαι γὰρ ἄν οὐκ ἀχαρίστως μοι ἔχειν, *for I think it would not be a thankless labor*; i. e. *οὐκ ἄν ἔχοι*. XEN. AN. II, 3, 18.

Οἴεσθε γὰρ τὸν πατέρα . . . οὐκ ἄν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν πωλουμένων ξύλων, *do you think that he would not have taken care and have received the pay, &c.?* i. e. *οὐκ ἄν ἐφύλαττεν καὶ ἐλάμβανεν*; DEM. TIMOTH. 1194, 20.

(Aorist) Κατασχέιν φησὶ τούτους, *he says that he detained them.* Τούς δ' αἰχμαλώτους οὐδ' ἐνθυμηθῆναί φησι λύσασθαι, *but he says that he did not even think of ransoming the prisoners.* DEM. F. L. 353, 14 and 18. (He says, κατέσχον and οὐδ' ἐνεθυμήθη.)

Ὁ Κύρος λέγεται γενέσθαι Καμβύσειω, *Cyrus is said to have been the son of Cambyses.* XEN. CYT. I, 2, 1.

Τούς Ἀθηναίους ἤλπιζεν ἴσως ἂν ἐπεξελεθεῖν καὶ τὴν γῆν οὐκ ἂν περιδεῖν τμηθῆναι, *he hoped that the Athenians would perhaps march out, and not allow their land to be laid waste; i. e. ἴσως ἂν ἐπεξέλθοιεν καὶ οὐκ ἂν περιίδοιεν.* THUC. II, 20.

*Ἄνευ δὲ σεισμοῦ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι. THUC. III, 89. (Here ξυμβῆναι ἂν represents ξυνέβη ἂν.)

Οὐκ ἂν ἠγείσθ' αὐτὸν κὰν ἐπιδραμεῖν, *do you not believe that (in that case) he would have run thither? i. e. οὐκ ἂν ἐπέδραμεν;* DEM. Aph. I, 831, 12.

(Perfect.) Φησὶν αὐτὸς αἴτιος γεγενῆσθαι, *he says, αἴτιος γεγένημαι.* DEM. F. L. 352, 26.

Ἐἶκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι. XEN. AN. I, 10, 16. (Their thought was, ἢ διώκων οἴχεται, ἢ . . . προελήλακεν. See § 10, N. 4.)

*Ἐφη χρήμαθ' ἑαντῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, *he said that the Thebans had set a price upon his head.* DEM. F. L. 347, 26.

For examples of the Perfect Infinitive with ἂν, representing the Pluperfect Indicative and the Perfect Optative, see § 41, 2.

(Future.) Ἐπαγγέλλεται τὰ δίκαια ποιήσειν, *he promises to do what is right.* DEM. F. L. 356, 10.

*Ἐφη ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαιμονίους ζῶντας ἢ αὐτοὺ ἀποκτενεῖν, *he said that within twenty days he would either bring them alive or kill them where they were.* THUC. IV, 28. (Cleon said, ἢ ἄξω . . . ἢ ἀποκτενώ.)

Ταῦτα (φησὶ) πεπράξεσθαι δυοῖν ἢ τριῶν ἡμερῶν, *he says that this will have been accomplished within two or three days.* DEM. F. L. 364, 18. (See § 29, Note 6.)

For the Future Infinitive with ἂν (doubtful), see § 41, 4.

REMARK. For the meaning of each tense of the Infinitive in Indirect Quotations, see § 15, 2; § 18, 3; § 23, 2; and § 27. It

will be seen that these tenses (especially the Aorist) in this use differ essentially from the same tenses in other constructions: it is therefore important to ascertain in each case to which class the Infinitive belongs. This must be decided by the context: but in general it may be stated, that an Infinitive stands in Indirect Quotation, when it depends upon a Verb implying *thought* or the *expression of thought*, and when *also* the thought, as originally conceived, would have been expressed by some tense of the Indicative (with or without *ἄν*) or of the Optative (with *ἄν*), which can be transferred without change of tense to the Infinitive. (See § 15, 2, Note 1, which applies only to the Infinitive *without ἄν*.) Thus *ἔλεγον αὐτὸν ἐλθεῖν* means, *I said that he came*; but *ἔλεγον αὐτῷ ἐλθεῖν* means, *I told him to come*, where *ἐλθεῖν* is merely an ordinary Infinitive, belonging under § 23, 1. In the former case *ἐλθεῖν* represents *ἦλθεν*, but in the latter case it represents no form of the Aorist Indicative or Optative, and is therefore not in Indirect Quotation. So with the Infinitive after all Verbs of *commanding, advising, wishing*, and others enumerated in § 92, 1.

2. When the Participle (with the sense of the Infinitive) is used in the Indirect Quotation of a simple sentence, after the Verbs included in § 113, it follows the rules already given for the Infinitive (§ 73, 1), both in regard to its tense and in regard to the use of *ἄν*. E. g.

Ἀγγέλλει τοὺτους ἐρχομένους, he announces that they are coming; *ἤγγειλε τοὺτους ἐρχομένους*, he announced that they were coming. (The announcement is, *ἔρχονται*.)

Ἀγγέλλει τοὺτους ἐλθόντας, he announces that they came; *ἤγγειλε τοὺτους ἐλθόντας*, he announced that they were come. (The announcement is, *ἦλθον*.)

Ἀγγέλλει τοὺτους ἐληλυθότας, he announces that they are come; *ἤγγειλε τοὺτους ἐληλυθότας*, he announced that they were come. (The announcement is, *ἐληλύθασιν*.)

Ἀγγέλλει (ἤγγειλε) τοῦτο γενησόμενον, he announces (or announced) that this is (or was) about to happen. (He announces, *τοῦτο γενήσεται*.)

Τοῖς τε γὰρ ἐπιχειρήμασι ἐώρων οὐ κατορθοῦντες καὶ τοὺς

στρατιώτας ἀχθομένους τῇ μονῇ, *they saw that they were not succeeding, and that the soldiers were distressed; i. e. they saw, οὐ κατορθοῦμεν καὶ οἱ στρατιῶται ἀχθονται.* THUC. VII, 47.

Πάνθ' ἕνεκα αὐτοῦ ποιῶν ἐξελήλεκται, *he has been proved to be doing everything for his own interest.* DEM. OL. II, 20, 12.

Αὐτῷ Κῦρον στρατεύοντα πρῶτος ἠγγεῖλα, *I first announced to him that Cyrus was marching against him.* XEN. AN. II, 3, 19.

Ἐπιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὐτῷ τὰ πλείω σφαιλέντα, καὶ πρὸς αὐτοὺς τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἦδη τοῖς ἀμαρτημασιν αὐτῶν μᾶλλον ἢ τῇ ἀφ' ἑμῶν τιμωρίᾳ περιγεγενημένους. THUC. I, 69. (The direct discourse would be: ὁ βάρβαρος . . . ἐσφάλη, καὶ ἡμεῖς . . . περιγεγενημέθα.) So in the same chapter, τὸν Μῆδον αὐτοὶ ἴσμεν ἐκ πειράτων γῆς ἐπὶ τὴν Πελοπόννησον ἐλθόντα, i. e. ὁ Μῆδος ἦλθεν.

Οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, *for they did not know that he was dead (i. e. τέθνηκεν).* XEN. AN. I, 10, 16.

Ἐπέδειξα οὐδὲν ἀληθές ἀπηγγεγκότα ἀλλὰ φενακίσανθ' ἑμᾶς, *I have shown that he has reported nothing that is true, and that he deceived you.* (Perf. and Aor.) DEM. F. L. 396, 30.

Εἰ εὖ ᾔδειν καὶ τὴν συμμαχίαν μοι γενησομένην, *if I were sure that I should obtain an alliance also (i. e. συμμαχία μοι γενήσεται).* Id. 353, 25.

Ὅ δ' ἀνοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων, *knowing that he shall return the benefit, &c.* THUC. II, 40.

Ἐδ' ἴσθι μηδὲν ἂν με τούτων ἐπιχειρήσαντα σε πείθειν, εἰ δυναστείαν μόνον ἢ πλοῦτον ἑώρων ἐξ αὐτῶν γενησόμενον. ISOC. Phil. p. 109, B. § 133. (Here μηδὲν ἂν ἐπιχειρήσαντα represents οὐδὲν ἂν ἐπεχειρήσα, οὐδὲν being changed to μηδὲν on account of the preceding Imperative; and γενησόμενον represents γενήσεται.)

Σκοπούμενος οὖν εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπράξαμενος, πλὴν εἰ γραφείη, κ. τ. λ., *I found that I could accomplish this (διαπραξαίμην ἂν) in no other way.* ISOC. Antid. p. 311 C. § 7.

Ὅπως δέ γε τοὺς πολεμίους δύνασθε κακῶς ποιεῖν, οὐκ οἶσθα μανθάνοντας ἡμᾶς πολλὰς κακουργίας, *do you not know that you learned, &c.* XEN. Cyr. I, 6, 28. (Here the Optative δύνασθε, as well as the whole context, shows that μανθάνοντας represents ἐμανθάνετε, by § 16, 2.)

Μέμνημαι δὲ ἔγωγε καὶ παῖς ὄν Κριτία τῷδε ξυνόντα σε, *I remember your being with this Critias.* PLAT. Charm. 156 A. (ἔυνόοντα represents ξυνήσθα.) See the example of the Present Participle representing the Imperfect, from THUC. I, 2, quoted under § 16, 2.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 74. When a compound sentence is to be indirectly quoted, its *leading* Verb is expressed according to the rules just given for simple sentences. (See §§ 70 – 73.)

1. If the Verb on which the quotation depends is *primary*, all the *dependent* Verbs of the original sentence retain the moods and tenses of the direct discourse.

If the Verb on which the quotation depends is *secondary*, all dependent Verbs of the original sentence, which in the direct discourse stood in the *Present*, *Perfect*, or *Future* Indicative, or in *any* tense of the Subjunctive, may (at the pleasure of the writer) either be changed to the *same tenses* of the Optative, or retain both the moods and tenses of the direct discourse. E. g.

(After Primary Tenses.) *Ἄν δ' ὑμεῖς λέγητε, ποιήσειεν (φησὶ) δ μήτ' ἀσχύνην μήτ' ἀδοξίαν αὐτῷ φέροι. DEM. F. L. 354, 8. (Here no change is made, except from ποιήσει to ποιήσεν.)

Νομίζω γάρ, ἂν τοῦτ' ἀκριβῶς μάθητε, μᾶλλον ὑμᾶς τοῖτοις μὲν ἀπιστήσεν ἔμοι δὲ βοηθήσεν. DEM. Onet. I, 870, 27.

Ἐάν ἐκεῖνο εἰδῶμεν, ὅτι . . . ἅπαντα ὅσα πόποσ' ἤλπισαμέν τινα πράξειεν ὑπὲρ ἡμῶν καθ' ἡμῶν εὔρηται, . . . κἂν μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμῆν αὐτῷ, ἐνθάδ' ἴσως ἀναγκασθησόμεθα τοῦτο ποιῆν, κ. τ. λ. DEM. Phil. I, 54, 18.

Προλέγω, ὅτι, ὅπτερ' ἂν ἀποκρίνηται, ἐξελεγχθήσεται. PLAT.

Euthyd. 275 E. See DEM. Mid. 536, 1, where two such conditional sentences depend on γένοιτο in Protasis. (See § 34, 3.)

(Opt. after Second. Tenses.) Εἶπε ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δεῖσι, *he said that he was bringing a man whom it was necessary to confine*; i. e. *he said, ἄνδρα ἄγω ὃν εἶρξαι δεῖσι*. XEN. Hell. V, 4, 8.

Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες ἃ οὐκ ἐπίσταντο, i. e. *he replied, μανθάνουσι ἃ οὐκ ἐπίστανται*. PLAT. Euthyd. 276 E. (Here ἃ has a definite antecedent, and belongs under § 59: it takes the Optative only because it is in Indirect Quotation.)

Ἀγησίλαος ἔλεγεν ὅτι, εἰ βλαβερὰ πεπραχὸς εἴη, δίκαιος εἴη ζημοῦσθαι, i. e. *he said, εἰ βλαβερὰ πέπραχες, δίκαιός ἐστι ζημοῦσθαι*. XEN. Hell. V, 2, 32. So AN. VI, 6, 25.

Εἰ δέ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῖα χρήσοιτο. XEN. Cyr. III, 1, 3. (This is a quotation of a conditional sentence belonging under § 50, 1, N. 1; εἰ τινα λήψομαι, . . . χρήσομαι.)

Γινόντες δέ . . . ὅτι, εἰ δώσοιεν εὐθύνας, κινδυνεύσοιεν ἀπολέσθαι, πέμπουσιν καὶ διδάσκουσιν τοὺς Θηβαίους ὡς, εἰ μὴ στρατεύσοιεν, κινδυνεύσοιεν οἱ Ἀρκάδες πάλιν λακωνίσειν. XEN. Hell. VII, 4, 34. (See § 32, 2.)

Ἦδει γὰρ ὅτι, εἴ τι μάχης ποτὲ δεήσει, ἐκ τούτων αὐτῷ παραστάτας ληπτέον εἴη. XEN. Cyr. VIII, 1, 10. (The direct discourse was, εἴ τι δεήσει, . . . ληπτέον ἐστίν.)

Ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ περιοικίδες πόλεις. XEN. Hell. VI, 4, 6. (Ἐὰν μὴ μάχωνται, ἀποστήσονται.)

Χρήμαθ' ὑπισχνείτο δώσειν, εἰ τοῦ πράγματος αἰτιῶντο ἐμέ. DEM. Mid. 548, 20. (Δώσω, εἰ ἀιτιάσθε.)

Ἦγείτο γὰρ ἅπαν ποιήσειν αὐτόν, εἴ τις ἀργύριον διδοίη. LYS. in Erat. p. 121, § 14.

Εἰξάντο σωτήρια δύσειν, ἔνθα πρῶτον εἰς φιλιαν γῆν ἀφίκοιντο. XEN. AN. V, 1, 1. (The dependent clause is found in the direct discourse in III, 2, 9: δοκεῖ μοι εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλιαν γῆν ἀφικώμεθα.)

Τοῦτο ἐπραγματεύετο νομίζων, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν. DEM. Cor. 234, 5. (Ὅσ' ἂν προλάβω, βεβαίως ἔξω.)

*Ἠλιζιον ὑπὸ τῶν παίδων, ἐπειδὴ τελευτήσειαν τὸν βίον, ταφήσεσθαι. LYS. Agor. p. 133, § 45. (Ἐπειδὰν τελευτήσωμεν, ταφήσόμεθα.)

Κόνων ἐδίδασκεν ὡς οὕτω μὲν ποιούντι πᾶσαι αὐτῶ αἱ πόλεις φιλία ἔσοιντο, εἰ δὲ δουλοῦσθαι βουλόμενος φανερός ἔσοιτο, ἔλεγεν ὡς μία ἐκάστη πολλὰ πράγματα ἰκανῆ εἶη παρέχειν, καὶ κίνδυνος εἶη μὴ καὶ οἱ Ἕλληνες, εἰ ταῦτα αἰσθοῖντο, συσταίεν. XEN. Hell. IV, 8, 2.

*Ἐτι δὲ γινώσκειν ἔφασαν φθονοῦντας μὲν αὐτούς, εἴ τι σφίσιν ἀγαθὸν γίγνοιτο, ἐφηδομένους δ', εἴ τις συμφορὰ προσπίπτῃ, they said they knew that they were envious if any good came to them, but pleased if any calamity befell them. Id. V, 2, 2. (Φθονεῖτε μὲν, ἐὰν τι ἡμῖν ἀγαθὸν γίγνηται, ἐφήδεσθε δ', ἐὰν τις συμφορὰ προσπίπτῃ. See § 73, 2; and § 51.)

Τὴν αἰτίαν, ἣ πρόδηλος ἦν ἐπ' ἐκείνους ἤξουσα, εἶ τι πάθοι Χαριδῆμος. DEM. Aristoc. 624, 20. (Ἡξεῖ, ἐὰν τι πάθῃ Χαριδῆμος.)

See examples under § 13, 2 (c); and § 21, 2 (c).

(Subj. and Indic. after Second. Tenses.) *Ἐλεγον ὅτι ἄκρα τε ἐστὶν ἔνδον καὶ οἱ πολέμοι πολλοί, οἱ παίουσιν τοὺς ἔνδον ἀνθρώπους, they said that there was a height, &c. XEN. An. V, 2, 17. (Here εἶεν and παίοιεν might have been used.)

*Ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμούμενός ὅτι, ἐὰν μὲν λάθω, σωθῆσομαι, κ. τ. λ. LYS. Agor. p. 121, § 15. (Here εἰ λάθοιμι, σωθησοίμην, might have been used.)

Φάσκων τε, ἦν σωθῆ οἴκαδε, κατὰ γε τὸ αὐτῶ δυνατὸν διαλλάξειν Ἀθηναίους καὶ Λακεδαιμονίους, ἀπέπλευσεν. XEN. Hell. I, 6, 7. (He said, ἦν σωθῶ, which might have been changed to εἰ σωθείη.)

*Υπέσχοιτο αὐτοῖς, ἦν ἐπὶ Ποτίδαιαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν. THUC. I, 58. (*Ἦν ἴωσιν, ἐσβαλοῦμεν.) SO THUC. I, 137.

Καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ. . . Ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῆ, μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἴωνίαν πάλιν. XEN. An. I, 4, 12 and 13.

*Ἐφη χρῆναι, . . . οἱ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας ὄντας τιμωρηθῆναι. Id. II, 5, 27.

Εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἀνδρας ἀποκτενεῖν

οὐς ἔχουσι ζῶντας. THUC. II, 5. ("Ἐχοιεν might have been used.)

Καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. XEN. VII, 1, 16. (Εἰ μὴ ἀνοίξοιεν might have been used.)

Αὐτοῖς τοιαύτη δόξα παρεστήκει, ὡς, εἰ μὲν πρότερον ἐπ' ἄλλην πόλιν ἴασιν, ἐκείνοις καὶ Ἀθηναίοις πολεμήσουσιν· εἰ δ' ἐνθάδε πρῶτον ἀφίξονται, οὐδένας ἄλλους τολμήσειν, κ. τ. λ. LYS. Or. Fun. p. 192, § 22.

(Τοῦτο) πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσετε. AESCHIN. Cor. § 90. ("Ἔσται, εἰ μὴ κωλύσετε. — Κωλύσοιτε might be used.)

NOTE 1. The dependent Verbs of an Indirect Quotation may be changed to the Optative, even when the leading Verb retains the Indicative; and sometimes (though rarely) a dependent Verb retains the Subjunctive or Indicative, when the leading Verb is changed to the Optative. This often gives rise to a great variety of constructions in the same sentence. E. g.

Δηλώσας ὅτι ἔτοιμοί εἰσι μάχεσθαι, εἴ τις ἐξέρχοιτο. XEN. Cyr. IV, 1, 1. ("Ἐτοιμοί εἰσιν, εἰάν τις ἐξέρχεται.)

Λύσανδρος εἶπε ὅτι παρασπόνδους ὑμᾶς ἔχοι, καὶ ὅτι οὐ περὶ πολιτείας ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαιθ' ἅθηρα μῆνης κελεύει. LYS. in Erat. p. 127, § 74. ("Ἐχω, καὶ οὐ . . . ἔσται, εἰάν μὴ ποιήσῃθ' ἅθηρα. κελεύει. There is no need of the emendations, ποιήσῃθ' and κελεύει.)

Ἐδόκει δὴλον εἶναι ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίξοι. XEN. An. VI, 1, 25.

Οὐκ ἠγνόει Εὐβουλίδης, ὅτι, εἰ λόγος ἀποδοθήσοιτο, καὶ παραγένοιτό μοι πάντες οἱ δημόται, καὶ ἡ ψῆφος δικαίως δοθείη, οὐδαμοῦ γενήσονται οἱ μετὰ τούτου συνεστηκότες. DEM. Eubul. 1303, 22. (Εἰ ἀποδοθήσεται, καὶ εἰάν παραγένωνται, . . . καὶ . . . δοθῇ, οὐδαμοῦ γενήσονται.)

Ἀγασίλαος γνοῦς ὅτι, εἰ μὲν μηδετέρω συλλήψοιτο, μισθὸν οὐδέτερος λύσει τοῖς Ἑλλησιν, ἀγορὰν δὲ οὐδέτερος παρέξει, ὁπότερος τ' ἂν κρατήσῃ, οὗτος ἐχθρὸς ἔσται· εἰ δὲ τῶ ἐτέρω συλλήψοιτο, οὗτος γε φίλος ἔσοιτο. XEN. Ages. II, 31.

"Ἐλεγον ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἠγεμό-

νας ἔχοντες, οἱ αὐτοῦς, ἐὰν σπονδαὶ γίνωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. XEN. AN. III, 3, 6.

Ἐπιπρώτα, ποῖα εἴη τῶν ὀρέων ὀπόθεν οἱ Χαλδαῖοι καταβέοντες ληίζονται. XEN. Cyr. III, 2, 1.

Τούτοις προῦλεγον, ὅτι εἰρωνεύσοιο καὶ πάντα μᾶλλον ποιήσοις ἢ ἀποκρινοῖο, εἴ τίς τί σε ἐρωτᾷ. PLAT. Rep. I, 337 A. (Ἐρωτᾷ, in the direct discourse, would belong under § 51, N. 3; the Futures denoting a *habūt*.)

Ἐλεξας ὅτι μέγιστον εἴη μαθεῖν ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα· εἰ δὲ μή, οὐδὲ τῆς ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίνεσθαι, εἰ μή τις ἐπίστατο ἃ δεῖ καὶ ὡς δεῖ ποιεῖν. XEN. Oecon. XV, 2.

In DEM. Cor. 276, 23, we have both the constructions of § 74, 1 in the same sentence: εἰ μὲν τοῦτο τῶν ἐκείνου συμμάχων εἰσηγοιότις τις, ὑπόψεσθαι τὸ πρᾶγμα ἐνόμιζε πάντας, ἂν δ' Ἀθηναῖος ἦ ὁ τοῦτο ποιῶν, εὐπόρως λήσειν. (Here εἰ εἰσηγοιότρ represents ἐὰν εἰσηγηται, corresponding to ἐὰν ἦ.)

NOTE 2. According to the general rule (§ 69, 4), all Relatives and Particles which take *ἄν* and the Subjunctive in the direct discourse lose the *ἄν* when such Subjunctives are changed to the Optative in Indirect Quotation after secondary tenses. In a few cases, however, the *ἄν* is irregularly retained, even after the Verb has been changed to the Subjunctive. This must not be confounded with *ἄν* belonging to the Optative itself, making an Apodosis. E. g.

Οὐκ ἔσθ' ὅστις οὐχ ἠγγέιτο τῶν εἰδῶτων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνήρ εἶναι δοκιμασθεῖην. DEM. Onet. I, 865, 24. (The direct discourse was ἐπειδὴν δοκιμασθῆ, and the regular indirect form would be either ἐπειδὴ δοκιμασθεῖην or ἐπειδὴν δοκιμασθῶ. Here the Verb is changed, while the original Particle, ἐπειδάν, is retained.)

The same irregularity is sometimes found also in clauses which belong under § 77, 1. See examples in § 77, 1, Note 3.

2. The Imperfect and Pluperfect remain in the Indicative unchanged, even after secondary tenses, in the dependent (as well as in the leading) clauses of

Indirect Quotations, from the want of those tenses in the Optative. (§ 70, 2, Note 1, a.)

The Aorist Indicative also regularly remains unchanged after secondary tenses, when it stood in a *dependent* clause of the direct discourse; not being changed to the Aorist Optative (as it is when it stood in the leading clause, § 70, 2). E. g.

*Ἐπιστεῖλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους (ἔφασαν) εἰπεῖν, ὡς ὦν μὲν πρόσθεν ἐποίουν μεμφοῖντο αὐτοῖς, *that they sent them to say, that they blamed them for what they had done before*; i. e. ὦν πρόσθεν ἐποιεῖτε μεμφόμεθα ὑμῖν. XEN. Hell. III, 2, 6.

*Ἦκουσα ὅτι Περικλῆς πολλὰς (ἐπώδᾳς) ἐπίστατο, ἃς ἐπῆδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν. XEN. Mem. II, 6, 13. (Here ἐπίστατο is an Imperfect Optative, by § 70, 2, N. 1, b; but the dependent ἐποίει is retained in the Indicative.)

(Aorist Ind.) Ἄντέλεγον . . . λέγοντες μὴ ἀπηγγέλλαι πω τὰς σπονδὰς, ὅτ' ἐσέπεμψαν τοὺς ὀπλίτας. THUC. V, 49.

*Ἐλεγον ὡς Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκήσων καὶ ἂ ὑπέσχετο αὐτῷ ἀποληψόμενος. XEN. An. VII, 7, 55.

*Ἐκαστοῦ ἡρόμην, εἴ τινας εἶεν μάρτυρες ὦν ἐναντίον τὴν προικ' ἀπέδοσαν. DEM. Onet. I, 869, 9.

NOTE 1. The Aorist Indicative is not changed to the Aorist Optative in the case just mentioned, as the latter tense in such dependent clauses generally represents the Aorist Subjunctive; and uncertainty might arise in many cases, whether the Indicative or the Subjunctive was the form used in the direct discourse. Thus ἔφη ἂ εὗροι δώσειν means, *he said that he would give whatever he might find* (ἂ εὗροι representing ἂ ἄν εὗρω); but if ἂ εὗροι could also represent ἂ εὔρων, it might also mean, *he said that he would give what he actually had found*. In the leading clause the ambiguity is confined to Indirect Questions; and in these the Subjunctive can be represented only in the case referred to in § 71. (See § 21, 2, Note 1.) In the *leading* clause of the quotation, therefore, the Aorist Optative can be used to represent the Aorist Indicative.

Even dependent clauses, belonging to classes in which no ambiguity can arise from the change of an Aorist Indicative to the Optative, may follow the general principle (§ 69, 1): this occurs chiefly (perhaps *only*) in Causal sentences after *ὅτι*, &c., *because* (§ 80), in which the Subjunctive can never be used. (See also § 77, 1, e.) E. g.

Εἶχε γὰρ λέγειν . . . ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἔθελῆσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν οὐδὲ θῦσαι ἐάσειαν αὐτὸν ἐν Αὐλίδι. XEN. Hell. VII, 1, 34. (The direct discourse was, ἐπολέμησαν ἡμῖν, ὅτι οὐκ ἠθέλησαμεν . . . οὐδὲ θῦσαι εἰδασαμεν.)

Ἀπηγήσασθαι (φασί) ὡς ἀνοσιώτατον μὲν εἶη εἰργασμένος ὅτε τοῦ ἀδελφεοῦ ἀποτάμοι τὴν κεφαλὴν, σοφώτατον δὲ ὅτι τοὺς φυλάκους καταμεθύσας καταλύσειε τοῦ ἀδελφεοῦ κρεμάμενον τὸν νέκυν. HDT. II, 121. (Here *ὅτι καταλύσειε* represents *ὅτι κατέλυσα*, *because I took down*; *ὅτε ἀποτάμοι* (so the Mss.) may also be understood in a causal sense, *since he had cut off*: Madvig, however, reads *ὅτι* in both clauses.*)

NOTE 2. In a few cases the Imperfect or Pluperfect is allowed to stand irregularly in a dependent (as well as in the leading) clause, after a secondary tense, to represent a Present or Perfect Indicative, which should regularly have been retained, or changed to the Present or Perfect Optative. (See § 70, 2, Note 2.) E. g.

Ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν, εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους. THUC. III, 32. (Οὐ καλῶς ἐλευθεροῖς, εἰ διαφθείρεις.)

Ὅτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον. XEN. Mem. I, 3, 3. (Εἰ χαίρουσιν.)

Καὶ ἔφη εἶναι παρ' ἐναντῷ ὅσον μὴ ἦν ἀνηλωμένον. DEM. Olympiod. 1172, 1. (Ὅσον μὴ ἐστὶν ἀνηλωμένον.)

Ἄ μὲν εἰλήφει τῆς πόλεως ἀποδώσειν (ἡγούμην), *I thought that he would give back what he had taken from the city*; i. e. ἀ εἰλήφειν ἀποδώσει. DEM. F. L. 388, 17.

* See Madvig, *Bemerkungen*, pp. 15 and 16.

§ 75. When a dependent clause of the sentence to be quoted contains a *secondary* tense of the Indicative implying the non-fulfilment of a condition, either in Protasis or Apodosis, or in a Relative or Temporal sentence, the same mood and tense are retained in the quotation, after both primary and secondary tenses. E. g.

Οἴεσθε τὸν πατέρα, εἰ μὴ Τιμοθέου ἦν τὰ ξύλα καὶ ἐδεήθη οὗτος αὐτοῦ . . . παρασχέιν τὸ ναῦλον, εἶσαι ἂν ποτε, κ. τ. λ., ἀλλ' οὐκ ἂν φυλάττει καὶ τὴν τιμὴν λαμβάνειν, ἕως ἐκομίσατο τὰ ἑαυτοῦ. DEM. Timoth. 1194, 13 - 22.

Τούτων εἴ τι ἦν ἀληθές, οἴεσθ' οὐκ ἂν αὐτὴν λαβεῖν; DEM. Aph. I, 831, 5.

Ἡδέως ἂν ὑμῶν πυθοίμην, τίς ἂν ποτε γνώμην περὶ ἐμοῦ εἶχετε, εἰ μὴ ἐπετρηράρχησα ἀλλὰ πλέον φάσκειν. DEM. Polycl. 1227, 2.

Μαρτυρίῳ ἐχρῶντο, μὴ ἂν τοὺς γε ἰσοψήφους ἄκοντας, εἰ μὴ τι ἡδίκουν οἷς ἐπήεσαν, ξυστρατεύειν. THUC. III, 11.

§ 76. When a dependent clause of the sentence to be quoted contains an Optative in any construction, the same mood and tense are retained in all Indirect Quotations. E. g.

Ἦπτον ἂν διὰ τοῦτο τυγχάνειν (δοκεῖ μοι), εἴ τι δέοισθε παρ' αὐτῶν. XEN. An. VI, 1, 26.

Ἐπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ δέμῃρους λάβοι. XEN. Hell. III, 1, 20.

Ἐλεγειν ὅτι οὐκ ἂν ποτε προῖτο, ἐπεὶ ἀπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο ἔτι δὲ κάκιον πράξειαν. XEN. An. I, 9, 10.

Δεινὸν ἂν τι παθεῖν σαντὸν ἤλπιδες, εἰ πύθοινθ' οὗτοι τὰ πεπραγμένα σοι. DEM. F. L. 416, 11.

REMARK. Sentences which belong under § 76 are often translated like those which in the direct discourse were expressed by a Future and a dependent Subjunctive, and which belong under § 74, 1. Thus, ἔλεγειν ὅτι ἔλθοι ἂν, εἰ τοῦτο γένοιτο (or ἔλεγειν ἔλθειν

ἂν, εἰ τοῦτο γένοιτο), as well as ἔλεγεν ὅτι ἐλεύσοιτο, εἰ τοῦτο γένοιτο (or ἔλεγον ἐλεύσεσθαι, εἰ τοῦτο γένοιτο), may be translated, *he said that he would come, if this should happen*; although in the first two sentences the direct discourse was, ἔλθοιμι ἂν, εἰ τοῦτο γένοιτο, *I would come if this should happen*, and in the last two, ἐλεύσομαι, εἰ τοῦτο γένηται, *I will come, if this shall happen*. It is therefore important, in writing such sentences, to determine which of these two forms would be used in the direct discourse. When the two *direct* forms would be nearly equivalent (§ 50, 2, Rem. b), either of the two *indirect* forms may be used.

SINGLE DEPENDENT CLAUSES IN INDIRECT QUOTATION.

§ 77. The principles which apply to the dependent clauses of Indirect Quotations (§ 74, 1 and 2) will apply also to any dependent clause in a sentence of any kind (even when what precedes is not indirectly quoted), if the dependent clause expresses *indirectly* the idea of any other person than the speaker or writer, or even a former idea of the speaker or writer himself.

After primary tenses this never affects the construction; but after secondary tenses the Verb of such a clause may stand either in the Optative, or in the mood and tense in which the idea would have been originally conceived. The principle stated in § 74, 1 is followed in regard to the tense of the Optative, and that of § 74, 2 in regard to retaining the Imperfect, Pluperfect, and Aorist Indicative.

1. This applies especially (*a*) to clauses depending on the Infinitive which follows Verbs of *commanding, advising, wishing, &c.*; these Verbs implying *thought* or the *expression of thought*, although the Infinitive after them is not in Indirect Quotation. (See § 73, 1, Remark.) It applies

also (b) to those Causal sentences in which the writer wishes to state the cause as one *assigned by others*, and not by himself (81, 2); (c) to elliptical clauses introduced by *εἰ*, *in case that, supposing that* (§ 53, Note 2); (d) to all Relative and Temporal sentences which express a past *intention*, especially those introduced by *ἕως* and other particles signifying *until*, after past tenses (§ 66, 2, Note 1); and occasionally (e) even to ordinary Relative sentences, which would otherwise take the Indicative. E. g.

(a.) Ἐβούλοντο εἰλεῖν, εἰ τοῦτο γένοιτο, *they wished to go, if this should happen.* (Here εἰν τοῦτο γένηται might be used, as the form in which the wish would originally be conceived.)

Γαδάταν δὲ καὶ Γωβρύαν ἐκέλευσεν ὁ τι δύναιντο λαβόντας μεταδώκειν· καὶ ὅστις εἶχε τὰς ἐπομένας ἀγέλας, εἶπε τούτῳ καὶ ἄμα πρόβατα πολλὰ εἰλεῖν, ὅπῃ ἂν αὐτὸν πυνθάνηται ὄντα, ὡς ἐπισφαγείη. XEN. Cyr. VII, 3, 7. (Here ὁ τι δύναιντο represents ὁ τι ἂν δύνησθε in the direct command, while ὅπῃ ἂν πυνθάνηται represents ὅπῃ ἂν πυνθάνῃ.)

Ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα τύχῳ σὶ τινες ἐζωγρημένοι. THUC. II, 5. (*Ἦν λάβωμεν, and ἦν τύχῳ σὶ.)

Οἱ δ' ἄλλοι Θηβαῖοι, οὓς ἔδει παραγενέσθαι, εἴ τι μὴ προχωροίη τοῖς ἐσεληλυθόσιν, ἐπεβοήθουν. Ibid. (*Ἐάν τι μὴ προχωρῇ:)

Προείπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν. THUC. I, 45. (*Ἦν μὴ πλέητε καὶ μέλλητε.)

Καὶ παρήγγειλαν ἐπειδὴ δειπνήσειαν συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἂν τις παραγγέλλῃ. XEN. An. III, 5, 18. (*Ἐπειδὴ δειπνήσητε, and ἡνίκ' ἂν τις παραγγέλλῃ.)

Περὶ αὐτῶν κρύφα πέμπει, κελεύων . . . μὴ ἀφείναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν. THUC. I, 91. (Πρὶν κομισθῆιεν might have been used.)

Καὶ πολλάκις τοῖς Ἀθηναίοις παρήνει, ἣν ἄρα ποτὲ κατὰ γῆν βαισθῶσι, καταβάνας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι. THUC. I, 91. (Εἰ βιασθῆιεν might have been used.)

Ἠξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι καὶ Πανσανίαν μὴ ἐπιτρέπειν, ἣν πού βιάζηται. THUC. I, 95. (Εἰ πού βιάζοιτο might have been used.)

Ἄφικνούνται ὡς Σιτάλην, βουλόμενοι πείσαι αὐτόν, εἰ δύναιντο, στρατεῦσαι ἐπὶ τὴν Ποτιδαίαν. THUC. II, 67.

Ἔτοιμος ἦν ἀποτίειν, εἰ καταγνοίεν αὐτοῦ. ISOC. Trapez. 361 E. § 16. (This example might be placed also under c.)

Εἶπον μηδένα τῶν ὀπισθεν κωείσθαι, πρὶν ἂν ὁ πρόσθεν ἡγήται, I commanded that no one, &c. XEN. Cyr. II, 2, 8.

Παρηγγέλλετο γὰρ αὐτοῖς δέκα μὲν οὖς Θηραμένης ἀπέδειξε χειρονοῆσαι, δέκα δὲ οὖς οἱ ἔφοροι κελεύοιεν. LYS. in Erat. p. 127, § 76. (Οὖς ἀπέδειξε, and οὖς ἂν κελεύωσιν.)

Ἐκέλευσέ με τὴν ἐπιστολὴν ἣν ἔγραψα οἰκαδε δοῦναι, the letter which I had written. XEN. Cyr. II, 2, 9. (Ἦν γράψαιμι would mean, whatever letter I might write, representing ἦν ἂν γράψης.)

(b.) Ἐκάκιζον ὅτι στρατηγὸς ὧν οὐκ ἐπεξάγοι, because he did not lead them out (as they said). THUC. II, 21.

See other examples under § 81, 2.

(c.) Ὀκτεῖρον, εἰ ἀλώσονται, they pitied them, in case they should be captured: the idea in full is, they pitied them, thinking of what would befall them if they should be captured. XEN. An. I, 4, 7. (See § 53, N. 2.)

Διδόντος δ' αὐτῷ πάμπολλα δῶρα Τιθραύστου, εἰ ἀπέλθοι, ἀπεκρίνατο, offering him many gifts, if he would go away. XEN. Ages. IV, 6. (Here εἰ ἀπέλθῃ might have been used.)

Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτόν, καὶ εἰ τῶν ἀγρίων τι φανεῖη θηρίων, and in case any should appear; his thought being, εἰ τι φανῆ. XEN. Cyr. I, 4, 7.

Οὐκ ἦν τοῦ πολέμου πέρασ οὐδ' ἀπαλλαγὴ Φιλίππῳ, εἰ μὴ Θηβαίους καὶ Θετταλοὺς ἐχθροὺς ποιήσειε τῇ πόλει, i. e. Philip saw no escape from war, unless he should make, &c.; his thought was, οὐκ ἔστιν . . . ἀπαλλαγὴ, εἰ μὴ ποιήσω. DEM. Cor. 276, 1.

Τῷ δὲ μηδὲν ἑαυτῷ συνειδῶτι δεινὸν εἰσῆει, εἰ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σιωπῆσαι, it seemed hard, if he was to appear to be implicated, &c.; he thought, δεινὸν ἔστιν, εἰ δόξω. DEM. F. L. 351, 18. (Here δόξοι might have been used, like ἀλώσονται in the first example under c.) So ἦν ἴωσιν, THUC. IV, 42.

Καὶ ἐγὼ τὸν Εὐηνὸν ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει. PLAT. Apol. 20 B. (Here ἔχοι and διδάσκοι might have been used.)

(d.) Σπονδὰς ἐποίησαντο, ἕως ἀπαγγελθεῖη τὰ λεχθέντα εἰς Δακεδαίμονα, they made a truce, [to continue] until what had been

said should be announced at Sparta; i. e. ἕως ἂν ἀπαγγεληθῆ, which might have been retained. XEN. Hell. III, 2, 20.

*Ὡρσε δ' ἐπὶ κραϊπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν,

*Ἔως ὃ γε Φαιήκεσσι φιληρέτμοισι μιγείη,

until Ulysses should be among the Phœnicians; i. e. ἕως ἂν μιγῆ. Od. V, 385. So εἴως θερμαίνουτο, Od. IX, 376.

*Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλησθεῖη θηρῶν, until Cyrus should be satisfied. XEN. Cyr. I, 4, 14. (His words were, πρὶν ἂν ἐμπλησθῆ.)

Οἱ δὲ μένοντες ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο, i. e. they stood waiting for the time, when, &c. II. IV, 335. (Here ὁππότεν ὀρμήση καὶ ἄρξη might be used.)

Προῦκίνησαν τὸ στίφος, ὡς παυσομένους τοῦ διωγμοῦ, ἐπεὶ σφῶς ἴδοιεν προορμήσαντας, when they should see them, &c. XEN. Cyr. I, 4, 21.

Οὐ γὰρ δὴ σφεας ἀπείε ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην. HDT. IV, 156. (Ἀπίκωντο might be used.)

Οἱ δὲ Κορίνθιοι οὐ προεθυμήθησαν ξυμπλεῖν, πρὶν τὰ Ἴσθμια, ἀ τότε ἦν, διεορτάσσωσιν. THUC. VIII, 9.

(e.) Καλεῖ τὸν ἤδη Λάιον πάλαι νεκρόν,
Μνήμην παλαιῶν σπερμάτων ἔχουσ', ὕφ' ὧν
Θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι,

by which (as she said) he had perished himself, and had left her, the mother, &c. SOPH. O. T. 1245. (If the Relative clause contained merely the idea of the speaker, ἔθανε and ἔλιπε would be used. Here no ambiguity can arise from the use of the Aorist Optative. See § 74, 2, N. 1.)

NOTE 1. Causal sentences are usually constructed without reference to this principle, the cause being stated merely on the writer's own authority. See § 81, 2, Note 1.

NOTE 2. The Imperfect and Pluperfect are sometimes used in this construction to represent the Present and Perfect Indicative, as in § 74, 2, Note 2. E. g.

*Ἐβουλεύσαντο τοῦτο μὲν φρουρεῖν, ἀπὸ δὲ τοῦ ἄλλου πεζοῦ τὰς ναῦς ἀπάσας, ὅσαι ἦσαν δυναταί, πάντα τινὰ ἐσβιβάζοντες πληρῶσαι, καὶ διαναυμαχῆσαντες, ἦν νικῶσιν, ἐς Κατάνην κομίζεσθαι. THUC. VII, 60. (Here ἦσαν represents εἰσίν, which would regularly be changed to εἶεν.)

Ἐποίμος ἦν, . . . εἰ μὲν τούτων τι εἴργαστο, δίκην δοῦναι, εἰ δ' ἀπολυθείη, ἀρχειν, *he was ready, if he had done any of these things, to be punished; but if he should be acquitted, to hold his command.* THUC. VI, 29. (Εἴργαστο represents εἴργασμαι, while εἰ ἀπολυθείη represents εἰάν ἀπολυθῶ.)

NOTE 3. Ἄν is occasionally retained with Relatives and with Temporal Particles in sentences of this kind, even when the Verb has been changed to the Optative after a past tense. See § 74, 1, Note 2. E. g.

Τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν, *because they were obliged (as he said) to converse with those from whom they received the pay.* XEN. Mem. I, 2, 6. (Here ὧν ἂν λάβοιεν represents ὧν ἂν λάβωσιν.)

Καί μοι τάδ' ἦν πρόρρητα, . . . τὸ φάρμακον τοῦτο σφίξειν ἐμέ, ἕως ἂν ἀρτίχριστον ἀρμόσαιομί που. SOPH. Trach. 687. (See Schneidewin's note.)

Ἥξιον αὐτοὺς μαστιγοῦν τὸν ἐκδοθέντα, ἕως ἂν τάληθῇ δόξειεν αὐτοῖς λέγειν. ISOC. Trap. 361 D. § 15.

Χαίρειν ἐφῆς ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὀρηθέντα σκέψαιο, *you would not answer, until you should have examined, &c.* PLAT. Phaed. 101 D. (The direct thought of the person addressed would be, ἕως ἂν σκέψωμαι.) See § 34, 1.

It is doubtful whether εἰάν was ever used with the Optative in this way.

2. It is upon this principle (§ 77) that Final and Object clauses with ἵνα, ὅπως, μή, &c., after secondary tenses, admit the double construction of Indirect Quotations. This appears in the frequent use of the Subjunctive or the Future Indicative instead of the Optative in these sentences, after secondary tenses, when either of these was the form in which the purpose would have been originally conceived. Thus we may say either ἦλθεν ἵνα ἴδοι, or ἦλθεν ἵνα ἴδῃ, *he came that he might see*; the latter being allowed, because the person referred to would himself have said ἔρχομαι ἵνα ἴδω. So in ἐφοβείτο μὴ τοῦτο γένοιτο, and ἐφοβείτο μὴ τοῦτο γένηται.

See § 44, 2, with the examples. See also § 45 and § 46.

NOTE. The principles of § 74 apply to clauses which depend upon Final and Object clauses, as these too are considered to stand in Indirect Quotation. E. g.

Ἐλθόντες ἐς Λακεδαίμονα [ἔπρασον] ὅπως ἐτοιμάσαιτο τιμωρίαν, ἣν δέη. THUC. I, 58. (Here *εἰ δέοι* might have been used. See § 55, 2.)

Ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφῶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. THUC. I, 91. (Here *ὅπταν ἀκούσωσιν* is changed to *ὅποτε ἀκούσειαν*, although *ἀφῶσιν* is retained by § 77, 2.)

Μέγα τὸ δέος ἐγένετο μὴ παραπλέοντες οἱ Πελοποννήσιοι, εἰ καὶ ὡς μὴ διενοοῦντο μένειν, πορθῶσιν τὰς πόλεις, *the fear was great lest the Peloponnesians as they sailed by, even if under the circumstances they had not been thinking of remaining, might destroy the cities.* THUC. III, 33. (Here *διενοοῦντο* is retained by § 74, 2.)

Ὅπως AND Ὅ IN INDIRECT QUOTATIONS.

§ 78. 1. In a few cases ὅπως is used in Indirect Quotations where we should expect ὡς or ὅτι. This occurs chiefly in poetry. E. g.

Τοῦτ' αὐτὸ μὴ μοι φράξ', ὅπως οὐκ εἶ κακός. SOPH. O. T. 548.

*Αναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ἵπο δύσπνοος ἰκάνω. SOPH. ANT. 223. So ANT. 685; TRACH. 604.

Λόγῳ ἀνάπεισον ὅπως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιούμενα. HDT. I, 37. So HDT. III, 115. So ὅπως πάντα ἐπίσταμαι, PLAT. EUTHYD. 296 E.

2. In a few passages in Homer we find ὅ (the neuter of ὅς) used for ὅτι. E. g.

Γηγῶσκων ὃ οἱ αὐτὸς ὑπέιρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands.* II. V, 433.

Εὐ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπεικτόν. II. VIII, 32.

Λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ, *that my prize goes elsewhere.* II. I, 120. So Od. XII, 295.

NOTE. In II. I, 558, ὡς with the Subjunctive is used after a Verb of *promising*. (See § 45, Note 5, c.) The Subjunctive here seems to be used in the sense of the Future Indicative, by § 87.

"ΟΤΙ BEFORE DIRECT QUOTATIONS.

§ 79. Even *Direct* Quotations are sometimes introduced by ὅτι, without further change in the construction. "Οτι thus used cannot be expressed in English. E. g.

Ὁ δὲ ἀπεκρίνατο, ὅτι "Οὐδ' εἰ γένοιμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι." XEN. AN. I, 6, 8.

Ἀπεκρίνατο, ὅτι "Ὡ δέσποτα, οὐ ζῆν, κ. τ. λ." XEN. CYT. VII, 33.

Εἶπε δ' ὅτι "Εἰς καιρὸν ἦκεις," ἔφη, "ὅπως τῆς δίκης ἀκούσῃς." Id. III, 1, 8.

*Ἡ ἐρούμεν πρὸς αὐτοὺς, ὅτι "Ἡδίκη γὰρ ἡμᾶς ἡ πόλις, καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε." ταῦτα ἢ τί ἐρούμεν; PLAT. Crit. 50 B. So PLAT. Phaed. 60 A. See also HDT. II, 115.

SECTION V.

CAUSAL SENTENCES.

§ 80. Causal sentences express the *cause* or *reason* of something stated in the sentence upon which they depend. They may be introduced by ὅτι, διότι or διόπερ, οὖνεκα, and sometimes ὡς, *because*; or by ἐπεὶ, ἐπειδὴ, ὅτε, ὅποτε, *since, seeing that*.

REMARK. "Οτι and ὡς in this *causal* sense must not be confounded with ὅτι and ὡς, *that*, in Indirect Quotations; and ἐπεὶ, ἐπειδὴ, ὅτε, and ὅποτε must not be confounded with the same particles in Temporal sentences.

§ 81. 1. Causal sentences regularly take the Indicative, after both primary and secondary tenses; past causes being expressed by the past tenses of the Indicative. E. g.

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο. Π. I, 56.

Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. Π. I, 231.

Νοῦσον ἀνὰ στρατὸν ὤρσε κακὴν, ὀλέκοντο δὲ λαοί,

Οὔνεκα τὸν Χρῦσσην ἠτίμησ' ἀρηγῆρα

Ἄτρείδης. Π. I, 11.

Καὶ τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο φοβερὸν ἔστι ἢ ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοισ ἐῖσιν οἱ ἐμπλέοντες ἢ διότι ἐν τάξει κάθηνται; XEN. Oec. VIII, 8.

Οἱ ἔμοι φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, ἀλλὰ διόπερ καὶ αὐτοὶ ἀν οἴονται βέλτιστοι γίνεσθαι. XEN. Mem. IV, 8, 7. (See § 42, 2, Note.)

Πρὸς ταῦτα κρύπτε μὴδὲν, ὡς ὁ πάνθ' ὀρῶν

Καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος,
since time develops all things. SOPH. Hippon. Fr. 2.

Μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων. XEN. Mem. II, 3, 4.

"Ὅτ' οὖν παραινῶσ' οὐδὲν ἐς πλεόν ποιῶ, ἰκέτις ἀφίγμαι. SOPH. O. T. 918.

Ἄοπότε οὖν πόλις μὲν τὰς ἰδίας ξυμφορὰς οἶα τε φέρειν, εἰς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος (sc. ἐστὶ), πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ; THUC. II, 60.

"Ὅτε τοῖνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν. DEM. Ol. I, 9, 9.

2. If, however, the cause is to be expressed as one assigned, not by the writer himself, but by some other person alluded to, the principle of Indirect Quotations applies to causal sentences. (See § 77, 1.)

This has no effect upon the form after primary tenses; but after secondary tenses it allows the Verb to stand in the Optative, in the tense originally used by the person who assigned the cause. E. g.

Τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὧν οὐκ ἐπεξάγοι, *they reproached Pericles, because being general he did not lead them out.* THUC. II, 21. (This states the reason assigned by the Athenians for reproaching Pericles: if Thucydides had wished to assign the cause merely on his own authority, he would have used ὅτι οὐκ ἐπεξῆγεν.)

Τοὺς συνόντας ἐδόκει ποιεῖν ἀπέχεσθαι τῶν ἀνοσιῶν, ἐπειπερ ἡγήσαιντο μηδὲν ἂν ποτε ὧν πράττειεν θεοὺς διαλαθεῖν. XEN. Mem. I, 4, 19.

Οἶσθα ἐπαυέσαντα αὐτὸν ("Ὀμηρον) τὸν Ἀγαμέμνονα, ὡς βασιλεὺς εἶη ἀγαθός, *because (as he said) he was a good king.* XEN. Symp. IV, 6.

REMARK. We should suppose that in causal sentences of the second class (§ 81, 2) the mood and tense, by which the person referred to would have stated the cause in his own mind, might also be retained, as in ordinary Indirect Quotations; so that in the first example above (THUC. II, 21) ὅτι οὐκ ἐπεξάγει might also be used in the same sense as ὅτι οὐκ ἐπεξάγοι. This, however, seems to have been avoided, to prevent the ambiguity which might arise from the three forms, ἐπεξῆγεν, ἐπεξάγοι, and ἐπεξάγει. It will be remembered, that the first form, which is the regular one in causal sentences of the first class (§ 81, 1), is allowed only by exception in Indirect Quotations (§ 70, 2, Note 2); for in Indirect Quotations the tenses of the Indicative regularly denote time present, past, or future *relatively* to the leading Verb; while in causal sentences (as in most other constructions) they regularly denote time present, past, or future only with reference to the time of the writer. (See § 9.)

NOTE 1. The Optative in causal sentences appears to have been used only after ὅτι, ὡς, and ἐπεὶ. It is not found at all in Homer.

NOTE 2. If a cause is to be expressed by an Apodosis, in which the Indicative or Optative with ἂν is required, those forms can of course follow the causal particles. E. g.

Ἄεμαι οὖν σου παραμείναι ἡμῖν· ὡς ἐγὼ οὐδ' ἂν ἐνὸς ἧδιον ἀκούσαιμι ἢ σοῦ, *I beg you then to remain with us; as there is not one whom I should hear more gladly than you.* PLAT. Prot. 335 D.

Νῦν δὲ ἐπειδὴ οὐκ ἐθέλεις καὶ ἐμοὶ τις ἀσχολία ἐστὶ καὶ οὐκ ἂν

οἶός τ' εἶην σοι παραμείναι ἀποτείνοντι μακροῦς λόγους—ἐλθεῖν γάρ ποί με δεῖ—εἴμι· ἐπεὶ καὶ ταῦτ' ἂν ἴσως οὐκ ἀηδῶς σου ἤκουον. Id. 335 C.

NOTE 3. For causal sentences introduced by Relatives, see § 59, Note 2.

For the *causal* use of the Participle, see § 109, 4.

SECTION VI.

EXPRESSION OF A WISH.

REMARK. A wish may refer to an object in the *future*, the attainment of which is still *uncertain*; or to one in the *past* or *present*, the attainment of which is now *impossible*. To the former class belong such wishes as, *O that he may come! O that this may happen!* which require the Optative in Greek: to the latter such as, *Would that this had happened! Would that this were true!* which require the secondary tenses of the Indicative.

§ 82. If the wish refers to the *future*, and no opinion is implied as to the possibility of its fulfilment, the Optative is used after the particles of wishing εἴθε or εἰ γάρ (negatively, εἴθε μὴ, εἰ γὰρ μὴ, or simply μὴ), *O that, O if, would that (O that not, &c.)*. Εἴθε and εἰ γάρ may, however, be omitted; and the Optative often stands thus alone to express a wish.

The Present Optative refers to a continued or repeated action or state in the Future, which may *begin* with the present moment; the Aorist (which is the

most common) refers to a momentary or single act in the Future. E. g.

Αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν, *O that the Gods would clothe me with so much strength!* Od. III, 205.

Αἶψ' οὕτως, Ἐὔμαιε, φίλος Διὶ πατρὶ γένοιο, *mayest thou become in like manner a friend to father Zeus.* Od. XIV, 440.

Ἵμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
Ἐκπέρσαι Πριάμοιο πόλιν, εἰ δ' οἴκαδ' ἰέσθαι,
may the Gods grant you, &c. Il. I, 18.

Τὸ μὲν νῦν ταῦτα πρῆσσοις τάπερ ἐν χερσὶ ἔχεις, *may you for the present continue to do what you now have in hand.* Hdt. VII, 5.

Νικῆν δ' ὅ τι πᾶσιν ὑμῖν μέλλει συνοίσειν, *and may that opinion prevail, &c.* DEM. Phil. I, 55, 6.

Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι. MIMNERM. I, 1, 2.

Πλούσιον δὲ νομίζοιμι τὸν σοφόν. PLAT. Phaedr. 279 C.

Ὁ παῖ, γένοιο πατρὸς εὐτυχέστερος. SOPH. Aj. 550.

Οὕτω νικήσαιμι ἢ ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the prize (in this case), and be (always) considered wise.* ARIST. Nub. 520. (See Note 4.)

Εἶθ', ὦ λῶστέ, φίλος ἡμῖν γένοιο. XEN. Hell. IV, 1, 38.

Εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. EUR. Hippol. 1410.

Ἔννευ γένοι μὲν ταῦτα ὡς βουλόμεθα. THUC. VI, 20.

Μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην. Il. XXII, 304.

Αὐτὸς αἰεὶ ἐπιστήσει καὶ ἅπαντα, ἂν ἐγὼ βούλωμαι. Ἄλλα βουληθείης, *may you only be willing!* PLAT. Euthyd. 296 D.

Μηκέτ' ἔπειτ' Ὀδυσσῆι κάρη ὤμοισιν ἐπέειν,

Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,
then may the head of Ulysses no longer remain on his shoulders, and no longer may I be called the father of Telemachus. Il. II, 259. (See Rem. 1.)

Αἱ γὰρ ἐμοὶ τοῖσδε πόσις κεκλημένος εἶη. Od. VI, 244.

REMARK 1. The Future Optative was not used in wishes in classic Greek. The Perfect was probably not used except when it had the signification of the Present (§ 17, N. 3). See the last two examples.

REMARK 2. From its use in wishes the *Optative Mood* (ἔγκλι-

σις ἐδκτικῆ) receives its name. It here denotes a mere *conception*; the wish expressed by it referring to something which is merely *supposed*, without being necessarily considered probable or even possible. (See § 50, 2.) The extravagance of a wish therefore does not prevent it from being expressed by the Optative, if it refers to the future. See the following Homeric examples:—

Εἰ γὰρ ἐγὼν οὐτῶ γε Διὸς παῖς αἰγιόχοιο
 Εἴην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
 Τιοίμην δ' ὡς τίειτ' Ἀθηναίη καὶ Ἀπόλλων,
 Ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν,

O that I could be the son of Zeus, and that Hera could be my mother, and that I could be honored as Athene and Apollo are honored, as certainly as this day is to bring evil to the Argives. II. XIII, 825. (Here τέκοι is nearly equivalent to μήτηρ εἶη: cf. ὦ τεκοῦσα, EUR. El. 1061, quoted under § 83, 1.)

᾿Ω γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ᾿Ως τοι γούναθ' ἐπιτο, βίη δέ τοι ἔμπεδος εἶη·
 Ἄλλὰ σε γῆρας τείρει ὁμοίον· ὡς ὄφελέν τις
 ᾿Ανδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

The idea is, *O that thy knees might equal thy heart in strength, &c.* II. IV, 313. (Here, when the poet wishes to *imply* that his wish cannot be fulfilled, he uses the regular form, ὄφελέν τις ἄλλος ἔχειν, *would that some other man had it (γῆρας)*. See § 83, 2, N. 1.)

Εἴθ' ὡς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἶη·
 Τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ,

O that I might again be so young, &c. II. VII, 157. (See VII, 133.)

In many cases like these, a prose writer would be likely to state the wish so as also to imply its non-fulfilment; for example, saying, *O that I were (now) so young (εἴθ' ὡς ἡβῶν)*, instead of, *O that I might again be so young.*

NOTE 1. In the poets, especially Homer, the Optative without εἴθε or εἰ γάρ sometimes expresses a *concession* or *permission*; and sometimes an *exhortation*, in a sense approaching that of the Imperative. E. g.

Ἄδτις Ἀργεῖην Ἑλένην Μενέλαος ἀγοίτο, *Menelaus may take back Argive Helen.* II. IV, 19.

Τεθναίης, ὃ Προῖτ', ἧ κάκτανε Βελλεροφόντην, *either die, O Prætus, or kill Bellerophon*. Π. VI, 164.

Ἄλλά τις ὄτρηνῶς Δολίον καλέσειε γέροντα, *let some one call Dolios*. Od. IV, 735.

NOTE 2. The poets sometimes use the simple εἰ (with-out -θε or γάρ) with the Optative in wishes. E. g.

Ἄλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν. Π. X, 111.

Εἴ μοι γένοιτο φθόγγος ἐν βραχίσιον. EUR. Hec. 836.

NOTE 3. The poets, especially Homer, sometimes use ὥς before the Optative in wishes. This ὥς cannot be expressed in English; and it is not to be translated *so* (as if it were written ὄς), or to be confounded with οὕτως used as in Note 4. E. g.

Ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι, *O that any other also may perish, &c.* Od. I, 47.

Ὡς ὁ τάδε πορῶν ὄλοιτ', εἴ μοι θέμις τὰδ' αὐδᾶν. SOPH. El. 126.

NOTE 4. Οὕτως, *thus, on this condition*, is sometimes prefixed to the Optative in *protestations*, where a wish is expressed upon some condition, which condition is usually added in another clause. E. g.

Οὕτως ὄναισθε τούτων, μὴ περιδιγέ με, *may you enjoy these things on this condition, viz. do not neglect me.* DEM. Aph. II, 842, 9.

NOTE 5. The Optative in wishes belonging under this head never takes the particle ἄν. If a wish is expressed in the form of an ordinary Apodosis, as πῶς ἄν ὄλοιμην, *how gladly I would perish* (i. e. *if I could*), it does not belong here, but under § 52, 2.

§ 83. 1. If the wish refers to the *present* or the *past*, and it is implied that its object *is not* or *was not attained*, the secondary tenses of the Indicative are used after the above-mentioned particles of wishing, which here *cannot* be omitted.

The distinction between the Imperfect and Aorist Indicative is the same as in Protasis (§ 49, 2); the Imperfect referring to the present time or to a continued or repeated action in past time, and the Aorist referring to a momentary or single action in past time. E. g.

Εἴθε ἐποίει, would that he were now doing, or would that he had been doing; εἴθε ἐποίησεν, would that he had done; εἴθε ἦν ἀληθής, would that it were true; εἴθε μὴ ἐγένετο, would that it had not happened.

Εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας, would that thou, O mother, hadst a better understanding. EUR. El. 1061.

Εἰ γὰρ τσαύτην δύναμιν εἶχον, would that I had so great power. EUR. Alc. 1072.

Εἴθε σοι, ὦ Περικλεῖς, τότε συγγενόμην. XEN. Mem. I, 2, 46.

**Ἴω, μὴ γὰς ἐπὶ ξένας θανείν ἔχρηζες, O that thou didst not choose to die in a foreign land. SOPH. O. C. 1713.*

(See Remark, below.)

REMARK. The secondary tenses of the Indicative cannot be used in wishes without *εἴθε* or *εἰ γάρ*, as it would occasion ambiguity; this cannot arise in the case of the Optative, as the only regular use of that mood in independent sentences, without *ἄν*, is in wishes. It would seem from the last example quoted above (SOPH. Oed. Col. 1713), that the Indicative with *μὴ* alone could be used in negative wishes when no ambiguity would arise. (The passage is often emended; see, however, Hermann's note on the passage, and on EUR. Iphig. Aul. 575.)

2. The Second Aorist *ᾠφελον* (Epic *ὄφελον*), and sometimes the Imperfect *ᾠφελλον* or *ὄφελλον* (rarely *ᾠφειλον*), from *ὀφείλω* (Epic *ὀφέλλω*), *debeo*, are used with the Infinitive in wishes of this class, as a circumlocution for the secondary tenses of the Indicative. The Present Infinitive is used when the wish refers to the present, and the Aorist or Perfect when

it refers to the past. Thus ᾽ὄφελον εἶναι means, *would that I were* (lit. *I ought to be*); ᾽ὄφελος τοῦτο ποιῆσαι, *would that thou hadst done this* (lit. *thou oughtest to have done this*); ᾽ὄφελε τοῦτο ποιεῖν, *would that he were now doing this* (lit. *he ought to be doing it*).

᾽Ὀφελον may be preceded by the particles of wishing, εἴθε, εἰ γάρ, or μή (not οὐ). E. g.

᾽Ὀν ᾽ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν

Ναίειν, οἱ δ' ἄνδρες σοὶ ἔμμεναι οἱ τότε δλοντο,

O that I were living with even a third part, &c., and that those men were safe who then perished. Od. IV, 97.

Τὴν ᾽ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμιν ἴφ, *O that Artemis had slain her, &c.* II. XIX, 59.

᾽Ὀλέσθαι ᾽ὄφελον τῆδ' ἡμέρα, *O that I had perished on that day.* SOPH. O. T. 1157.

Εἴθ' ᾽ὄφελ' Ἄργους μὴ διαπύσθαι σκάφος

Κόλχων ἐς αἶαν κυανέας Συμπληγάδας. EUR. Med. 1.

Εἰ γὰρ ᾽ὄφελον οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξερ-
γάσθαι, *O that the multitude were able, &c.* PLAT. Crit. 44 D.

Μὴ ποτ' ᾽ὄφελον λιπεῖν τὴν Σκύρον, *O that I never had left Scyros.* SOPH. Phil. 969.

Αἰθ' ἅμα πάντες Ἐκτορος ᾽ὀφέλετ' ἀντὶ βοῆς ἐπὶ νηυσὶ πεφά-
σθαι, *would that ye all had been slain instead of Hector.* II. XXIV, 253.

Ἄνδρὸς ἔπειτ' ᾽ὀφελλον ἀμείνωνος εἶναι ἄκοιτις,

᾽Ὀς ἦδη νέμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων,

O that I were the wife of a better man, who knew, &c. II. VI, 350.
(For ἦδη, see § 64, 2.)

NOTE 1. The secondary tenses of the Indicative are not used in Homer to express wishes; ᾽ὄφελον with the Infinitive being generally used, when it is implied that the wish is not or was not fulfilled. See § 82, Rem. 2.

NOTE 2. Neither the secondary tenses of the Indicative nor the form with ᾽ὄφελον in wishes can (like the Optative) be preceded by the simple εἰ (without -θε or γάρ).

ὦς, used as in § 82, N. 3, often precedes ὄφελον, &c. in Homer, and rarely in the Attic poets. E. g.

*Ὥλυθες ἐκ πολέμου; ὡς ὄφελες αὐτόθ' ὀλέσθαι. II. III, 428.

ὦς ὄφελ' Ἑλένης ἀπὸ φύλον ὀλέσθαι. Od. XIV, 68.

ὦς πρὶν διδάξαι γ' ὄφελος μέσος διαρραγῆναι. ARIST. Ran. 955.

REMARK. Expressions of a wish with the Optative or Indicative after εἴθε, εἰ γάρ, &c., were probably originally Protases with the Apodosis suppressed: thus, εἰ γάρ γένοιτο, *O that it may happen* (lit. *if it would only happen*), implies an Apodosis like εὐτυχῆς ἂν εἶην, *I should be fortunate*, or *I should rejoice*: εἰ γὰρ ἐγένετο, *O that it had happened*, implies one like εὐτυχῆς ἂν ἦν (*if it had only happened, I should have been fortunate*). It will be seen that the use of the moods and tenses is precisely the same as in the corresponding classes of Protasis (§ 50, 2; § 49, 2). See § 53, Remark.

The analogy with the Latin is the same as in Protasis: εἰ γὰρ τοῦτο ποιῶ (or ποιήσειεν), *O si hoc faciat, O that he may do this*; εἰ γὰρ τοῦτο ἐποίει, *O si hoc faceret, O that he were doing this*; εἰ γὰρ τοῦτο ἐποίησεν, *O si hoc fecisset, O that he had done this*; εἰ γὰρ μὴ ἐγένετο, *utinam ne factum esset, O that it had not happened*.

SECTION VII.

IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 84. The Imperative is used to express a command, an exhortation, or an entreaty. E. g.

Λέγε, speak thou. Φεύγε, begone! Ἐλθέτω, let him come. Χαίρωντων, let them rejoice.

*Ἐρχεσθον κλισίην Πηληιάδω Ἀχιλλῆος. II. I, 322.

Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ. AESCH. Choeph. 246.

NOTE 1. The Imperative is often emphasized by *ἄγε* (or *ἄγετε*), *φέρε*, or *ἴθι*, *come*. These words may even be in the singular when the Imperative is in the plural, and in the second person when the Imperative is in the third. E. g.

Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν. II. III, 192.

Ἄλλ' ἄγε μίμνετε πάντες, ἐκνήμιδες Ἀχαιοί. II. II, 331.

Βάσκ' ἴθι, σὺλε θνείρε, θεὰς ἐπὶ νῆας Ἀχαιῶν. II. II, 8.

**Ἄγε δὴ ἀκούσατε. XEN. Apol. § 14. *Ἄγετε δειπνήσατε. XEN. Hell. V, 1, 18.*

Φέρ' εἰπέ δὴ μοι. SOPH. Ant. 534.

Φέρε δὴ μοι τόδε εἰπέ. PLAT. Crat. 385 B.

**ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο. XEN. Mem. III, 3, 3.*

**ἴθι νυν παρίστασθον. ARIST. Ran. 1378.*

**ἴθι νυν λιβανωτῶν δεῦρό τις καὶ πῦρ δότω. Id. 871.*

REMARK. *Φέρε* is not used in this way in Homer.

NOTE 2. The poets sometimes use the *second* person of the Imperative with *πᾶς* in hasty commands. E. g.

**Ἀκουε πᾶς, hear, every one! ARIST. Theam. 372.*

Χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε, παῖε· σφενδόνην τίς μοι δότω.
ARIST. AV. 1187.

*Ἄγε δὴ σιώπα πᾶς ἀνὴρ. ARIST. Ran. 1125.

NOTE 3. The Imperative is sometimes used idiomatically in Relative clauses depending on an Interrogative (usually *οἶσθα*), where we should expect the Relative clause to be completed by *δεῖ* with an Infinitive, and the Imperative to stand by itself. E. g.

*Ἄλλ' οἶσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν, *but do you know what to do? strike the rock with your leg!* ARIST. AV. 54. (We should expect here, *οἶσθ' ὃ δεῖ δρᾶσαι; δρᾶσον· κ. τ. λ., do you know what to do? if so, do it: viz. strike the rock, &c.*)

Οἶσθ' ὃ μοι σύμπραξον, *do you know what you must do for me? if so, do it.* EUR. Heracl. 451.

Οἶσθά νυν ἄ μοι γενέσθω; δεσμὰ τοῖς ξένοισι πρόσθε, *do you know what must be done for me (ἄ δεῖ μοι γενέσθαι)? let it be done then (γενέσθω), viz. put chains on the strangers.* EUR. Iph. Taur. 1203.

Οἶσθ' ὡς ποιήσον. SOPH. O. T. 543.

NOTE 4. The Imperative sometimes denotes a mere concession, and sometimes a supposition (where something is supposed to be true for argument's sake). E. g.

Πλούτει τε γὰρ κατ' οἶκον· . . . ἐὰν δ' ἀπὴ τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην. SOPH. Ant. 1168.

Προσεπέατω τινὰ φιλικῶς ὃ τε ἄρχων καὶ ὁ ιδιώτης, *suppose that both the ruler and the private man address, &c.* XEN. Hier. VIII, 3.

§ 85. The *first person* of the Subjunctive, usually in the *plural*, is used in exhortations, supplying the want of a first person to the Imperative. Like the Imperative, this Subjunctive is often accompanied by *ἄγε* (*ἄγετε*) or *φέρε*, *come*. E. g.

*Ἴωμεν, *let us go*. *Ἴδωμεν, *let us see*. Οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν, *let us sail homeward with our ships, and leave him*. II. II, 236.

Ἄλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς. SOPH. Phil. 526.

Ἐπίσχετον, μάθωμεν. Id. 539.

Ἐπίσχεες, ἐμβάλωμεν εἰς ἄλλον λόγον. EUR. El. 962.

Παρῶμέν τε οὖν ὥσπερ Κύρος κελεύει, ἀσκῶμέν τε δι' ὃν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτούς, κ. τ. λ. XEN. Cyr. VIII, I, 5.

Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθόμεθα πάντες. II, II, 139.

Ἄλλ' ἄγε δὴ καὶ νῶι μεδόμεθα θούριδος ἀλκῆς. II, IV, 418.

Φέρε δὴ διαπεράνωμεν λόγους. EUR. Androm. 333.

Δεῦτε, φίλοι, τὸν ξείνον ἐρώμεθα. Od. VIII, 133.

NOTE 1. The first person *singular* of the Subjunctive, when it is used in this way, almost always takes ἄγε (ἄγετε) or φέρε, unless some other Imperative (or an equivalent expression) precedes, standing in a similar relation to the Subjunctive. E. g.

Ἄλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴθωμαι. Od. XIII, 215.

Ἄλλ' ἄγεθ' ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι. Od. XXII, 139.

Φέρ' ἀκούσω, come, let me hear. HDT. I, 11.

Σίγα, πρὸς μάθω· φέρε πρὸς οὓς βάλω. EUR. Herc. F. 1059.

Ἐπίσχετ' αὐδὴν τῶν ἔσωθεν ἐκμάθω. EUR. Hippol. 567.

Θάπτε με ὅτι τάχιστα, πύλας Ἄϊδαο περήσω, bury me as quickly as possible; let me reach the gates of Hades. II, XXIII, 71.

Λέγε δὴ, ἴθω. PLAT. Rep. V, 457 C.

Σοφῶς κελεύεις· μὴ τρέσης μιάσματος τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω. EUR. Heracl. 558. (Here μὴ τρέσης (§ 86) takes the place of an Imperative.)

NOTE 2. The *second* and *third* persons of the Subjunctive are not regularly used in *affirmative* exhortations, the Imperative being the regular form in these persons. (For the Aorist Subjunctive with μὴ in *prohibitions*, see § 86.)

In some cases the Optative in wishes, in the *second* and *third* persons, has almost the force of an exhortation. (§ 82, N. 1.)

In a few exceptional cases, we find even the *second* person of the Subjunctive in exhortations, like the first person, but always accompanied by φέρε. E. g.

Φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης. SOPH. Phil. 300.

For the Future Indicative used elliptically in exhortations after *ἔπος*, see § 45, Note 7.

REMARK. The preceding rules apply only to *affirmative* exhortations: these should be carefully distinguished from *prohibitions* with *μή*, which are treated of in § 86. The use of the Imperative especially is much more restricted in prohibitions than in ordinary exhortations, being generally confined to the Present tense.

§ 86. In prohibitions, in the second and third persons, the *Present Imperative* or the *Aorist Subjunctive* is used after *μή* and its compounds. The former expresses a continued, the latter a momentary prohibition.

In the first person, the want of an Imperative makes the Present Subjunctive necessary in continued prohibitions; but it is regularly used only in the plural. E. g.

Μὴ ποιεῖ τοῦτο, *do not do this (habitually)*; μὴ ποιήσης τοῦτο, *do not do this (single act)*.

*Ἐξαύδα, μὴ κεῦθε νόφ, ἵνα εἶδομεν ἄμφω. Π. I, 363.

*Ἀτρείδη, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπεῖν. Π. IV, 404.

*Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς. Π. IV, 234.

Εἰπέ μοι εἰρομένῳ νημερτέα, μὴδ' ἐπικεύσης. Od. XV, 263.

*Ἦδη νῦν σὺ παιδί ἔπος φάο, μὴδ' ἐπικευθε. Od. XVI, 168.

Μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μὴδ' ἔτι δηρόν

*Ἀμβαλλώμεθα ἔργον. Π. II, 435.

*Ἵμεῖς δὲ τῇ γῆ τῆδε μὴ βαρὺν κότον

Σκήψησθε, μὴ θυμοῦσθε, μὴδ' ἀκαρπίαν

Τεύξητε. AESCH. Eumen. 800.

*Ὀν μήτ' ὀκνεῖτε, μήτ' ἀφήτ' ἔπος κακόν. SOPH. O. C. 731.

Μὴ θῆσθε νόμον μηδένα, ἀλλὰ τοὺς βλάπτοντας ὑμᾶς λύσατε. DEM. Ol. III, 31, 11. (Here *θέσθε* would not be allowed by § 86; although *λύσατε*, in a mere *exhortation*, is regular, by § 85.)

Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσατε τῷ πεπονθότι δεινῷ· μὴ εὐορκεῖτε. DEM. Mid. 582, 15.

Καὶ μηδεὶς ὑπολάβῃ με βούλεσθαι λαθεῖν. ISOC. Phil. p. 101 A. § 93.

Καὶ μηδεὶς οἰέσθω μ' ἀγνοεῖν. ISOC. Paneg. p. 55 C. § 73.

NOTE 1. (a.) With the exception of the first person, in which the Imperative fails, the Present Subjunctive is not used in prohibitions.

An elliptical use of the Subjunctive (sometimes the Present) after *μή* or *ἔπως μή*, with a Verb of fearing understood, must not be confounded with this. (See § 46, N. 4.)

(b.) On the other hand, the Aorist Imperative is very rarely found in prohibitions instead of the Aorist Subjunctive. E. g.

Μηδ' ἢ βία σε μηδαμῶς νικησάτω. SOPH. Aj. 1334.

Μη ψεῦσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. ARIST. Thes. 870. See § 85, Remark.

NOTE 2. The first person *singular* of the Subjunctive (even of the Aorist) in prohibitions is rare, and found only in the poets. E. g.

Μῆ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχρειω. Π. I, 26.

Ἄλλὰ μ' ἔκ γε τῆσδε γῆς πρόθυμυσον ὡς τάχιστα, μήδ' αὐτοῦ θάνω. SOPH. Tr. 801.

ὦ ξένοι, μὴ δῆτ' ἀδικηθῶ. SOPH. O. C. 174. (This may be explained also by § 46, N. 4.)

SECTION VIII.

SUBJUNCTIVE (LIKE FUTURE INDICATIVE) IN INDEPENDENT SENTENCES. — INTERROGATIVE SUBJUNCTIVE. — *Ὅ* *μή* WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

§ 87. In the Homeric language the Subjunctive is sometimes used in independent sentences, with the force of a weak Future Indicative. E. g.

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *for I never yet saw, nor shall I (or can I) ever see such men.* II. I, 262.

Ἵμῖν ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω, *I will enumerate the gifts, &c.* II. IX, 121.

Δύσομαι ἐς Ἄϊδαο, καὶ ἐν νεκύεσσι φαείνω, *I will descend to Hades and shine among the dead (said by the Sun).* Od. XII, 383. (Here the Future *δύσομαι* and the Subjunctive *φαείνω* hardly differ in their force.)

Καὶ ποτέ τις εἴπησιν, *and some one will perhaps say.* II. VI, 459. (In vs. 462, referring to the same thing, we have *ὡς ποτέ τις ἐρέει.*)

Οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται,

Ὅς κεν Φαίηκων ἀνδρῶν ἐς γαίαν ἰκηται

Δηιοτήτα φέρων. Od. VI, 201.

Οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται,

Ὅς κεν Τηλεμάχῳ σφ' υἱεί χείρας ἐποίησει. Od. XVI, 437.

REMARK. The Aorist is the tense usually found here; but sometimes the Present occurs, or even the Perfect. (II. XV, 349.) The first person singular is the most common, and instances of the second person are very rare.

NOTE. This Subjunctive, like the Future Indicative in Homer, is sometimes joined with *ἄν* or *κέ* to form an Apodosis. This enabled the earlier language to express an Apodosis with a sense between that of the Optative with *ἄν* and that of the simple Future Indicative, which the Attic was unable to do. E. g.

Εἰ δέ κε μὴ δώσῃ, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *but if he do not give her up, I will take her myself.* II. I, 324. (Here *κεν ἔλωμαι* has a shade of meaning between *κεν εἰλοίμην*, *I would take*, and *αἰρήσομαι*, *I will take*, which neither the Attic Greek nor the English can express.) See § 37, 2.

§ 88. The first person of the Subjunctive is used in *questions of doubt*, where the speaker asks himself or another *what he is to do*. The negative particle is here *μή*.

In Attic Greek this Subjunctive is often introduced

by βούλει or βούλεσθε (poetic θέλεις or θέλετε).

E. g.

Εἶπω τοῦτο; shall I say this? or, βούλει εἶπω τοῦτο; do you wish that I should say this? Μὴ τοῦτο ποιῶμεν, shall we not do this? Τί εἶπω; or, τί βούλεσθε εἶπω; what shall I say? or, what do you want me to say?

Πῆ γὰρ ἐγώ, φίλε τέκνον, ἴω; τεῦ δώμαθ' ἴκωμαι

Ἄνδρῶν οἱ κραναὴν Ἰθάκην κάτα κοιρανέουσιν;

Ἦ ἰθὺς σῆς μητρὸς ἴω καὶ σοῖο δόμοιο; Od. XV, 509.

whether shall I go? to whose house shall I come? &c.

Ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει. Od. XXI, 194.

ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; SOPH. O. C. 310.

ὦμοι ἐγώ, πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω; EUR. Hec. 1056.

Ποῖ τράπωμαι; ποῖ πορευθῶ; Id. 1099.

Εἶπω τι τῶν εἰωθῶτων, ὧ δέσποτα; ARIST. Ran. 1.

Τίνα γὰρ μάρτυρα μείζω παράσχωμαι; DEM. F. L. 416, 7.

Μηδ', ἐάν τι ἠνώμαι, . . . ἔρωμαι ὅποσον πωλεῖ; may I not ask, &c.? Μηδ' ἀποκρίνωμαι οὖν, ἂν τις με ἐρωτᾷ νέος, ἐὰν εἰδῶ; and may I not answer, &c. XEN. Mem. I, 2, 36.

Μισθωσώμεθα οὖν κήρυκα, ἢ αὐτὸς ἀνείπω; PLAT. Rep. IX, 580 B.

Μεθύοντα ἄνδρα πάνν σφόδρα δέξεσθε συμπότην, ἢ ἀπίωμεν; will you receive him, or shall we go away? PLAT. Symp. 212 E.

Ἄρα μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; shall we then be ashamed to imitate the king of the Persians? XEN. Oecon. IV, 4.

Ποῦ δὴ βούλει καθιζόμενοι ἀναγνώμεν; where will thou that we sit down and read? PLAT. Phaedr. 228 E. (So 263 E.)

Βούλει οὖν ἐπισκοπῶμεν ὅπου ἤδη τὸ δυνατόν ἐστι; XEN. Mem. III, 5, 1.

Βούλει λάβωμαι δῆτα καὶ θίγω τί σου; SOPH. Phil. 761.

Βούλεσθ' ἐπεισέσωμεν; EUR. Hec. 1042.

Θέλεις μείνωμεν αὐτοῦ κἀνακούσωμεν γῶν; SOPH. El. 81.

Τί σοι θέλεις δῆτ' εἰκάθω; SOPH. O. T. 651.

Θέλετε θηρασώμεθα Πενθέως Ἄγαυην μητέρ' ἐκ Βακχευμάτων, χάριν τ' ἄνακτι θῶμεν; EUR. Bacch. 719.

So with κελεύετε: Ἄλλὰ πῶς; εἶπω κελεύετε καὶ οὐκ ὀργεῖσθε; do you command me to speak, &c.? DEM. Phil. III, 123, 1.

REMARK. In all these cases there is an implied appeal to some person, so that βούλει or some similar word can always be understood, even if it is not expressed. Homeric examples in which this is not the case fall naturally under § 87.

See below, Note 2.

NOTE 1. The *third* person of the Subjunctive is sometimes used in questions, but less frequently than the first. This happens chiefly when a speaker refers to himself by τις. Examples of the *second* person are very rare. E. g.

Πότερόν σέ τις, Δισχίνη, τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι φῆ; i. e. *shall we call you the city's enemy, or mine?* DEM. Cor. 268, 28.

Εἶτα ταῦθ' οὗτοι πεισθῶσιν ὑπὲρ αὐτῶν σε ποιεῖν, καὶ τὰ τῆς σῆς πονηρίας ἔργα ἐφ' ἑαυτοῦ ἀναδέξωνται; i. e. *are these men to believe, &c.; and are they to assume, &c.* DEM. Androt. 613, 3.

Τί τις εἶναι τοῦτο φῆ; DEM. F. L. 369, 12.

Θύγατερ, ποί τις φροντίδος ἔλθῃ; SOPH. O. C. 170.

Ποί τις οὖν φύγη; SOPH. Aj. 403.

Πόθεν οὖν τις ταύτης ἄρξεται μάχης; PLAT. Phil. 15 D.

(Πῶς οὖν εἴ' εἴπησ' ὅτι συνέσταλμαι κακοῖς; EUR. Herc. F. 1417.) See Krüger, Vol. I, § 54, 2; Notes 4 and 5.

NOTE 2. The question, τί πάθω; — which means, either, *what will become of me?* or, *what harm will it do me?* (literally, *what shall I undergo?*) — is generally referred to this principle. E. g.

*ὦ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται; Od. V, 465. So II. XI, 404.

Τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; AESCH. Sept. 1057.

Τί πάθω τλήμων; AESCH. Pers. 912; ARIST. Plut. 603.

Τί πάθω; τί δὲ μήσωμαι; οἴμοι. SOPH. Trach. 973.

Τὸ μέλλον, εἰ χρῆ, πείσομαι· τί γὰρ πάθω; *I shall suffer what is to come, if it must be; for what harm can it do me?* EUR. Phoen. 895. (The difference between this and the ordinary meaning of πάσχω is here seen.)

*Ὁμολόγηκα· τί γὰρ πάθω; PLAT. Euthyd. 302 D.

So in the Plural, τί πάθωμεν; HDT. IV, 118: Τί γὰρ πάθωμεν μὲν μὴ βουλομένων ὑμέων τιμαρέων;

§ 89. The double negative οὐ μὴ is used in two constructions: in one of these οὐ and μὴ together are equivalent to a strong *single* negative; while, in the other, μὴ seems to negative the Verb, and οὐ to negative the Verb and the μὴ together. The compounds of both οὐ and μὴ can be used as well as the simple forms.

1. The Subjunctive (sometimes the Future Indicative) with οὐ μὴ has the force of an emphatic Future with οὐ. Thus οὐ μὴ τοῦτο πάθητε (sometimes, οὐ μὴ τοῦτο πείσεσθε) means, *you surely shall not suffer this*, being a little more emphatic than οὐ τοῦτο πείσεσθε. E. g.

(Aor. Subj.) Οὐ μὴ πίθηται, *he will not obey.* SOPH. Phil. 103.

Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἦθος, *for there is not, nor has there been, nor will there ever be, &c.* PLAT. Rep. VI, 492 E. (Here οὐδὲ μὴ γένηται is merely more emphatic than the ordinary οὐ γενήσεται.)

Καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλω. AESCH. Sept. 38.

Ἄλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθησ τόδε. SOPH. El. 1029.

Οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίση. SOPH. Aj. 560.

Ἄλλ' οὐ τι μὴ φύγητε λαιψηρῶ ποδί. EUR. El. 1039.

Τῶν ἦν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστη κοτε ἀνθρώπων. HDT. VII, 53. So HDT. I, 199.

Οὐ μὴ σε κρύψω πρὸς οὐτινα βούλομαι ἀφικέσθαι. XEN. Cyr. VII, 3, 13.

Οἷ γε Ἀρμένιοι οὐ μὴ δέξωνται τοὺς πολεμίους. Id. III, 2, 8.

* Ἄν μέντοι καθώμεθα οἴκοι, οὐδέποτ' οὐδὲν ἡμῖν οὐ μὴ γένηται τῶν δεόντων. DEM. Phil. I, 53, 4. So Phil. III, 131, 11.

(Pres. Subj.) * Ἦν γὰρ ἅπαξ δύο ἡ τριῶν ἡμερῶν ὄδδν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. XEN. An. II, 2, 12. So οὐ μὴ δύνωνται, XEN. Hier. XI, 15.

Πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι· οὐδὲν σου παρίεμαι· ἀλλ' οὐ μὴ οἷος τ' ἦς, *but you will not be able.* PLAT. Rep. I, 341 B.

REMARK. In all these cases there is an implied appeal to some person, so that *βούλει* or some similar word can always be understood, even if it is not expressed. Homeric examples in which this is not the case fall naturally under § 87.

See below, Note 2.

NOTE 1. The *third* person of the Subjunctive is sometimes used in questions, but less frequently than the first. This happens chiefly when a speaker refers to himself by *τις*. Examples of the *second* person are very rare. E. g.

Πότερόν σέ τις, Δισχίνη, τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι φῆ; i. e. *shall we call you the city's enemy, or mine?* DEM. Cor. 268, 28.

Εἴτα ταῦθ' οὗτοι πεισθῶσιν ὑπὲρ αὐτῶν σε ποιεῖν, καὶ τὰ τῆς σῆς ποιηρίας ἔργα ἐφ' ἑαυτοὺς ἀναδέξωνται; i. e. *are these men to believe, &c.; and are they to assume, &c.* DEM. Androt. 613, 3.

Τί τις εἶναι τοῦτο φῆ; DEM. F. L. 369, 12.

Θύγατερ, ποί τις φροντίδος ἔλθῃ; SOPH. O. C. 170.

Ποί τις οὖν φύγη; SOPH. Aj. 403.

Πόθεν οὖν τις ταύτης ἄρξεται μάχης; PLAT. Phil. 15 D.

(Πῶς οὖν ἔτ' εἴπησ' ὅτι συνέσταλμαι κακοῖς; EUR. Herc. F. 1417.) See Krüger, Vol. I, § 54, 2; Notes 4 and 5.

NOTE 2. The question, *τί πάθω*; — which means, either, *what will become of me?* or, *what harm will it do me?* (literally, *what shall I undergo?*) — is generally referred to this principle. E. g.

*ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; Od. V, 465. So Il. XI, 404.

Τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; AESCH. Sept. 1057.

Τί πάθω τλήμων; AESCH. Pers. 912; ARIST. Plut. 603.

Τί πάθω; τί δὲ μήσωμαι; οἶμοι. SOPH. Trach. 973.

Τὸ μέλλον, εἰ χρῆ, πείσομαι· τί γὰρ πάθω; *I shall suffer what is to come, if it must be; for what harm can it do me?* EUR. Phoen. 895. (The difference between this and the ordinary meaning of *πάσχω* is here seen.)

*Ὁμολόγηκα· τί γὰρ πάθω; PLAT. Euthyd. 302 D.

So in the Plural, *τί πάθωμεν*; HDT. IV, 118: *Τί γὰρ πάθωμεν μὲν μὴ βουλομένων ὑμῶν τιμωρέων;*

§ 89. The double negative οὐ μὴ is used in two constructions: in one of these οὐ and μὴ together are equivalent to a strong *single* negative; while, in the other, μὴ seems to negative the Verb, and οὐ to negative the Verb and the μὴ together. The compounds of both οὐ and μὴ can be used as well as the simple forms.

1. The Subjunctive (sometimes the Future Indicative) with οὐ μὴ has the force of an emphatic Future with οὐ. Thus οὐ μὴ τοῦτο πάθητε (sometimes, οὐ μὴ τοῦτο πείσεσθε) means, *you surely shall not suffer this*, being a little more emphatic than οὐ τοῦτο πείσεσθε. E. g.

(Aor. Subj.) Οὐ μὴ πίθηται, *he will not obey.* SOPH. Phil. 103.

Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἦθος, *for there is not, nor has there been, nor will there ever be, &c.* PLAT. Rep. VI, 492 E. (Here οὐδὲ μὴ γένηται is merely more emphatic than the ordinary οὐ γενήσεται.)

Καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλω. AESCH. Sept. 38.

Ἄλλ' οὐ ποτ' ἐξ ἔμου γε μὴ πάθησ τάδε. SOPH. El. 1029.

Οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίση. SOPH. Aj. 560.

Ἄλλ' οὐ τι μὴ φύγητε λαιψηρῶ ποδί. EUR. El. 1039.

Τῶν ἦν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστῆ κοτε ἀνθρώπων. HDT. VII, 53. So HDT. I, 199.

Οὐ μὴ σε κρύψω πρὸς οὐτινα βούλομαι ἀφικέσθαι. XEN. Cyr. VII, 3, 13.

Οἵ γε Ἀρμένιοι οὐ μὴ δέξωνται τοὺς πολεμίους. Id. III, 2, 8.

* Ἄν μέντοι καθώμεθα οἴκοι, οὐδέποτ' οὐδὲν ἡμῖν οὐ μὴ γένηται τῶν δεόντων. DEM. Phil. I, 53, 4. So Phil. III, 131, 11.

(Pres. Subj.) * Ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὄδον ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. XEN. An. II, 2, 12. So οὐ μὴ δύνωνται, XEN. Hier. XI, 15.

Πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι· οὐδὲν σου παρίεμαι· ἀλλ' οὐ μὴ οἶος τ' ἦς, *but you will not be able.* PLAT. Rep. I, 341 B.

(Fut. Ind.) Οὐ σοι μὴ μεθέψομαι ποτε. SOPH. EL. 1052.

Οὐ τοι μήποτε σ' ἐκ τῶν ἐδράνων, ὦ γέρον, ἄκοντά τις ἄξει. SOPH. O. C. 176. So οὐκ οὐν μὴ ὀδοιπορήσεις, O. C. 848; and HDT. III, 62.

Μὰ τὸν Ἀπόλλω οὐ μὴ σ' ἐγὼ περιόψομαι ἐλθόντ' (i. e. περιόψομαι ἀπελθόντα). ARIST. Ran. 508.

Εἶπεν ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκιον οἰκίεῖται αὐτοῦ ἀποθανόντος. XEN. Hell. I, 6, 32. (See § 70, 2; and below, Note 1.)

REMARKS. The *Aorist* Subjunctive is the most common form in this construction. (See the examples.)

The Future Indicative is here often emended to the first Aorist Subjunctive, to distinguish this construction from that of § 89, 2. The last example given above can hardly be emended: another example is given in ἄξει (Oed. Col. 176), which, however, Elmsley emends to ἄρη.

On the other hand, the first Aorist Subjunctive Active and Middle is often changed to the Future Indicative, in conformity to the rule of Dawes. See § 45, Note 8, with the foot-note.

NOTE 1. Οὐ μὴ with the Future Optative (representing a Future Indicative of the direct discourse) occurs in an Indirect Quotation after ὡς: Τά τ' ἄλλα πάντ' ἐθέσπισεν, καὶ τὰπὶ Τροίας πέργαμ' ὡς οὐ μὴ ποτε πέρσοιεν, εἰ μὴ τόνδε ἄγουντο. SOPH. Phil. 611. (The direct discourse was, οὐ μὴ ποτε πέρσεται, ἐὰν μὴ τόνδε ἄγησθε.) In the last example under § 89, 1, the Future Indicative is retained in the same construction.

The Future Infinitive can be used in the same way; as, Εἶπε Τερεσίας οὐ μὴ ποτε, σοῦ τήνδε γῆν οἰκοῦντος, εἰ πράξειν πόλιν. EUR. Phoen. 1590.

Οὐ μὴ with the Subjunctive, in a Causal sentence after ὡς, occurs in ARIST. Av. 461: Λέγε θαρρήσας ὡς τὰς σπονδὰς οὐ μὴ πρότερον παραβῶμεν.

NOTE 2. This construction is often explained by supposing an ellipsis of *δεινὸν ἔστιν* or *φόβος ἔστιν* between the *οὐ* and the *μὴ*: this is based on such passages as XEN. Mem. II, 1, 25, οὐ φόβος μὴ σε ἀγάγω, *there is no fear lest I may lead you*, which with the *φόβος* omitted would be, οὐ μὴ σε ἀγάγω. It seems simpler, however, to explain the Subjunctive in this use by the analogy of the Homeric Subjunctive (§ 87).

2. The second person of the Future Indicative with οὐ μή in an *interrogative* sentence is equivalent to a prohibition with μή and a question with οὐ, combined in one expression. Thus οὐ μή λαλήσεις; (*interrogative*) means, *will you not stop prating?* that is, *will you not obey the command, μή λάλει?* E. g.

Ποῖος Ζεύς; οὐ μή ληρήσεις; οὐδ' ἔστι Ζεύς, i. e. *will you not stop your nonsense?* ARIST. Nub. 367.

Ἦ παῖ, τί θροεῖς; οὐ μή παρ' ὄχλου τάδε γηρύσει; *will you not obey, and not speak out in this way before the people?* (lit. *will you not not speak out?*) EUR. Hippol. 213.

Ἦ θύγατερ, οὐ μή μῦθον ἐπὶ πολλοὺς ἐρεῖς; EUR. Supp. 1066.

Οὐ μή γυναικῶν δειλὸν εἰσοῖσεις λόγον; *will you not obey, and not take up the cowardly language of women?* EUR. Andr. 757.

Οὐ μή ἐξεγερεῖς τὸν ἕπνῳ κάτοχον κάκκινῆσεις κάνασθήσεις φοιτάδα δειῆν νόσον, ὃ τέκνον; *will you not not wake him?* i. e. *do not wake him, &c.* SOPH. Trach. 978.

Τί ποιεῖς; οὐ μή καταβήσει; *don't come down.* ARIST. Vesp. 397.

NOTE 1. A Future Indicative with οὐ in a simple interrogative clause is sometimes followed by another Future with μή, the οὐ belonging also to the latter clause and forming the double negative just mentioned (§ 89, 2). In like manner a Future with οὐ μή may be followed by another Future, with which the οὐ is understood: if the second Future is qualified by μή, it merely continues the interrogative construction with οὐ μή, with which the sentence began; but if it is introduced by a Conjunction without μή, the latter clause, as before, is affected merely by the οὐ, and is simply interrogative, expressing an affirmative exhortation (§ 25, 1, Note 5, δ).

The interrogative character of these sentences, as well as their signification in general, may be more clearly seen from these examples:—

Οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖ(ς); (i. e. οὐ σίγ' ἀνέξει, καὶ οὐ μή δειλίαν ἀρεῖ;) *will you not hold your peace, and not become a coward?* SOPH. Aj. 75.

Οὐ θᾶσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί; *will you not quickly extend your hand, and not distrust me?* SOPH. Tr. 1183.

Οὐκ εἶ σύ τ' οἴκους σύ τε, Κρέων, κατὰ στέγας, καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε; (i. e. καὶ οὐ μὴ οἴσετε;) SOPH. O. T. 637.

Οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων; *do not bring your hand near me nor touch my garments* (μηδ' ἄψει with οὐ understood = καὶ οὐ μὴ ἄψει;). EUR. Hippol. 606.

Οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών,

Μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί; EUR. Bacch. 343.

(Here βακχεύσεις, with οὐ understood, expresses an affirmative exhortation; while οὐ μὴ ἐξομόρξει, like οὐ μὴ προσοίσεις, forms a prohibition.)

Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; *will you not stop prating, and (will you not) follow me?* ARIST. Nub. 505.

Οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας; *will you not stop your delay, and knock at the door?* ARIST. Ran. 462.

Οὐ μὴ φλυαρήσεις ἔχων, ὦ Ξανθία,

Ἄλλ' ἀράμενος οἴσεις πάλιν τὰ στρώματα; Id. 524.

Οὐ μὴ δυσμενῆς ἔσει φίλοις, παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κἀρα, . . . δέξει δὲ δῶρα καὶ παραιτήσει πατρός, κ. τ. λ. (i. e. οὐ παύσει καὶ στρέψεις; οὐ δέξει δῶρα καὶ παραιτήσει πατρός;) *be not inimical to friends, but cease your rage, &c.* EUR. Med. 1151.*

NOTE 2. It is very doubtful whether the Subjunctive was ever used like the Future Indicative in this interrogative construction.

* See Elmsley's note on this passage (vs. 1120 of his edition of the *Medea*). See also his review of Markland's *Euripides*, in the *Quarterly Review* for June, 1812. It must be confessed, that the view of the latter construction with οὐ μὴ given above (which is essentially that suggested by Elmsley in the article just referred to, and adopted by most grammarians since) is not perfectly satisfactory; especially so far as it makes a distinction between this construction and the preceding (§ 89, 1). But the difficulties will be found to be greater, if we attempt to explain both on the same principle, particularly in the examples given in Note 1. There seems to be little doubt that the meaning of the passages in question is understood, however uncertain the theory may be.

CHAPTER V.

THE INFINITIVE.

§ 90. The Infinitive mood expresses the *simple idea* of the Verb, without limitation of number or person. It has the force of a neuter Verbal Noun, and as such it may take the neuter of the Article in all its cases.

It has at the same time the attributes of a Verb, so that (even when it takes the Article) it may have a subject, object, and other adjuncts; and, further, it is qualified not by Adjectives, but by Adverbs.

§ 91. The Infinitive may as Nominative be the Subject of a finite Verb, or as Accusative be the Subject of another Infinitive. The Infinitive is especially common as the Subject of an impersonal Verb, or of *ἐστίν* expressed or understood. It may also be a Predicate Nominative, or it may stand in Apposition with a Substantive.

Such Infinitives stand regularly *without* the Article; but if they are to be made especially prominent as containing the leading idea of the sentence, the Article may be used. E. g.

Συμβῆναι αὐτῷ ἐλθεῖν, *it happened to him to go.* Οὐκ ἔνεστι τοῦτο

ποιῆσαι. Ἄδύνατόν ἐστι τοῦτο ποιῆσαι. Ἐξῆν μένειν. Δεῖ αὐτῷ μένειν.

Οὐ μὲν γάρ τι κακὸν βασιλευμένον, *for it is no bad thing to be a king.* OD. I, 392.

Εἰς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πάτρης. Π. XII, 243.

Ἄεὶ γὰρ ἡβᾶ τοῖς γέρονσιν εὖ μαθεῖν. AESCH. Ag. 584.

Πολὺ γὰρ ῥᾶον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν. DEM. Ol. II, 25, 24. (Compare Ol. I, 16, 3; Δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.)

Ἦδὺ πολλοὺς ἐχθροὺς ἔχειν; DEM. F. L. 409, 25.

Δοκεῖ οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον. XEN. Oecon. I, 2.

Φησὶ δεῖν τοῦτο ποιῆσαι, *he says that it is necessary to do this.* (Here ποιῆσαι, as Accus., is the subject of δεῖν: for δεῖν, see § 92, 2.)

Τὸ γινῶναι ἐπιστήμην που λαβεῖν ἐστίν, *to learn is to acquire knowledge.* PLAT. Theaet. 209 E.

Τὸ δίκην διδόναι πότερον πάσχειν τί ἐστὶν ἢ ποιεῖν; PLAT. Gorg. 476 D. (In the last two examples the *Subject* Infinitive has the Article to emphasize it, while the *Predicate* Infinitives stand alone.)

Οὔτοι ἡδὺ ἐστὶ τὸ ἔχειν χρήματα οὕτως ὡς ἀνιαρὸν τὸ ἀποβάλλειν. XEN. Cyr. VIII, 3, 42. (Compare the two examples above from Demosthenes.)

Τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλεόν τῶν ἄλλων ζητεῖν ἔχειν. PLAT. Gorg. 483 C.

Ἄλλ' οἶμαι, νῦν μὲν ἐπισκοτεῖ τούτοις τὸ κατορθοῦν. DEM. Ol. II, 23, 27.

Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ θῆτα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἂ οὐκ οἶδεν. PLAT. Apol. 29 A.

§ 92. The Infinitive without the Article' may be the Object of a Verb. It stands generally as an Accusative of the Object; but sometimes as a Genitive of the Object, and sometimes as an Accusative of *kindred signification*. The classes of Verbs after which the Infinitive is thus used must be learned by prac-

tice : when the Infinitive has no subject, it follows in general the same classes of Verbs in Greek as in English. The following, however, may be specially mentioned : —

1. In general, any Verb whose action directly implies another action or state as its object, if such action or state is to be expressed by a Verb and not by a Noun, takes the Infinitive : such are Verbs signifying *to teach, to learn, to accustom, to desire, to ask, to advise, to entreat, to exhort, to command, to persuade, to urge, to propose, to compel, to need, to cause, to intend, to begin, to attempt, to permit, to decide, to dare, to prefer, to choose, to pretend*; those expressing *fear, unwillingness, eagerness, caution, neglect, danger, postponement, forbidding, hinderance, escape, &c.*, and all implying *ability, fitness, desert, qualification, sufficiency, or their opposites*. E. g.

Διδάσκουσιν αὐτὸν βάλλειν, *they teach him to shoot*. Ἔμαθον τοῦτο ποιῆσαι, *they learned to do this*. Βούλεται ἐλθεῖν. Παρανοῦμέν σοι πείθεσθαι. Φοβοῦμαι μένειν. Αἰρῶνται πολεμεῖν. Ἡ πόλις κινδυνεύει διαφθαρῆναι. Δύναται ἀπελθεῖν. Ἐκέλευσεν αὐτὸν περιμεῖναι με. Δέομαι ὑμῶν συγγνώμην μοι ἔχειν. Εἶπε στρατηγὸς εἰεῖσθαι, *he proposed to choose generals*. Ἀπαγορεύουσιν αὐτοῖς μὴ τοῦτο ποιῆσαι. (See below, § 95, 2.) Τί κωλύσει αὐτὸν βαδίσειν ὅποι βούλεται, *what will prevent him from marching, &c.?* Ἀξιῶ λαμβάνειν. Ἀξιούται θανεῖν. Οὐ πέφυκε δουλεύειν, *he is not born to be a slave*. Ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*.

This use of the Infinitive is too common to need illustration by more particular examples.

REMARK 1. The Infinitive in this construction is generally equivalent to the English Infinitive after the same class of Verbs ; it refers to indefinite or to future time. (See § 15, 1.) The Present and Aorist are the tenses usually found, with the distinction stated in the Remark before § 12 : for the Perfect, see

§ 18, 3, Note; and for the occasional use of the Future after certain Verbs, see § 27, Note 2.

REMARK 2. Verbs of *fearing* and *caution* are included in the list given above, although they are generally followed by μή, lest, and the Subjunctive or Optative. (See § 46.) The Infinitive, however, sometimes occurs; and, when it is used, it belongs regularly under the rule, § 92, 1. (See § 46, Note 8, a and b.)

Verbs expressing *danger* are followed by the Infinitive more frequently than by μή with the Subjunctive or Optative. (See § 46, Note 8, c.)

NOTE 1. Some Verbs, which do not regularly take an Infinitive, may be used in unusual significations so as to allow an Infinitive by § 92, 1. E. g.

ἔπνεβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοῦς καὶ τὰ ὄπλα, χρήσασθαι ὃ τι ἂν βούλωνται, they made an agreement with the Plataeans to surrender, &c. THUC. II, 4.

Τίνι δ' ἂν τις μᾶλλον πιστεύσειε παρακαταθέσθαι χρήματα; to whom would any one sooner dare to commit money? XEN. Mem. IV, 4, 17.

Ἐπευφήμησαν Ἀχαιοὶ αἰδεῖσθαι ἱεῖρα. II. I, 22.

NOTE 2. Especially, many Nouns, after which the Infinitive with τοῦ might be expected (by § 95, 1), may be joined with Verbs (especially ἐστὶ) so as to form expressions equivalent to some of the Verbs included in § 92, 1; and they may then take the simple Infinitive. E. g.

Φόβος ἐστὶν αὐτῷ ἐλθεῖν, he fears to go (= φοβεῖται ἐλθεῖν).
 Ὅκνος ἐστὶ μοι τοῦτο ποιῆσαι. Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν.
 Κίνδυνος ἦν αὐτῷ παθεῖν τι.

Ἄμαξα ἐν αὐταῖς ἦν, κώλυμα ὄσα (τὰς πύλας) προσθεῖναι, a wagon, which prevented them from shutting the gates. THUC. IV, 67. So ἐπέγνετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι, obstacles to their increase. THUC. I, 16. (See § 95, N. 1.)

Ἐν ἀπέρῳ εἶχοντο θέσθαι τὸ παρὸν. THUC. I, 25.

Τοῖς στρατιώταις ὀρμὴ ἐπέπεσε ἐκτειχίσαι τὸ χωρίον. THUC. IV, 4.

Ἐχοντα τιθασεύεσθαι φύσιν, capable by nature of being tamed (= πεφυκότα τιθασεύεσθαι). PLAT. Politic. 264 A.

Τίς μηχανή μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι ;
(i. e. τί κωλύσει μὴ οὐχὶ πάντα καταναλωθῆναι;) PLAT. Phaed.
72 D.

Δέδοικα μὴ πολλὰ καὶ χαλεπὰ εἰς ἀνάγκην ἔλθωμεν ποιεῖν, *lest we may come to the necessity of doing.* DEM. Ol. I, 13, 25.

*Ὡρα βαδίζειν, *it is time to go* (like δεῖ βαδίζειν).

So in phrases like πολλοῦ (or μικροῦ) δέω ποιεῖν τι, *I want much (or little) of doing anything*; where the idea of *ability* or *inability* appears.

Παρὰ μικρὸν ἦλθον ἀποθανεῖν. ISOC. Aegin. p. 388 E. § 22.

Βραχὺ γὰρ ἀπέλιπον διακόσμαι γενέσθαι. THUC. VII, 70.

So ἐλπίδας ἔχει τοῦτο ποιῆσαι (= ἐλπίζει τοῦτο ποιῆσαι), *he has hopes of doing this.* See § 92, 2, Note 1.

So ἐμποδὼν τοῦτω ἐστὶν ἐλθεῖν (= κωλύει τοῦτον ἐλθεῖν) *it prevents him from going*; where τοῦ ἐλθεῖν may also be used. See § 95, 2.

Αἴτιος may also take either the simple Infinitive or the Infinitive with τοῦ; sometimes even the Infinitive with τό (as in DEM. Phil. III, 127, 7, αἴτιον τό τοὺς Ὀλυμπίους ἔχειν).

NOTE 3. Although the Infinitive depending on the Verbs included in § 92, 1 regularly stands *without* the Article, yet τό is sometimes prefixed to give the Infinitive still more the character of a Noun in the Accusative: the Infinitive is sometimes placed for emphasis apart from the main construction, like a Synecdochical Accusative. E. g.

Καὶ πῶς δὴ τό ἀρχικούς εἶναι ἀνθρώπων παιδεύεις; XEN. Oecon. XIII, 4. (So παιδεύω τινά τι.)

Τὸ δ' αὖ ξυνοικεῖν τῇδ' ὀμοῦ τίς ἂν γυνὴ δύναιτο; i. e. *as to living with her, what woman could do it?* SOPH. Tr. 545.

Τὸ δρᾶν οὐκ ἠθέλησαν. SOPH. O. C. 442.

NOTE 4. Other active Verbs than those included in § 92, 1 may take the Infinitive as an Object Accusative, like the Accusative of an ordinary Noun. Here, however, the Article τό is prefixed to the Infinitive. E. g.

Τὸ τελευτῆσαι πάντων ἢ πεπρωμένη κατέκρινεν, *fate awarded death to all.* ISOC. Demon. p. 11 C. § 43.

NOTE 5. A few of the Verbs included in § 92, 1 which govern the Genitive of a Noun allow also a Genitive of the Infinitive with

τοῦ, as well as the simple Infinitive. This applies chiefly to ἀμελέω, and to the Verbs of *hinderance*, &c. referred to in § 95, 2. E. g.

Ἀμελήσας τοῦ ὀργίζεσθαι. XEN. Mem. II, 3, 9. (But ἀμελήσας λέγειν. PLAT. Phaed. 98 D.)

Most other Verbs of *desiring* and *neglecting* take only the simple Infinitive. Ἐπιμελόμαι, which usually takes ὅπως with the Future Indicative, by § 45, allows also the simple Infinitive (ΤΗΥC. VI, 54), and the Infinitive with τοῦ (XEN. Mem. III, 3, 11).

REMARK. For the use of the Infinitive after Verbs as an Accusative by Synecdoche, usually found only after Adjectives, see § 93, 2, Note 3.

2. Another case in which the Infinitive appears as the Object of a Verb occurs in Indirect Quotations, after Verbs implying *thought* or the *expression of thought* (*verba sentiendi et declarandi*) or equivalent expressions. Here each tense of the Infinitive (without ἄν), instead of referring indefinitely to the future (as in the former construction, § 92, 1), represents the corresponding tense of the Indicative.

NOTE 1. For this construction see § 73, 1; where also examples of the Infinitive with ἄν in Indirect Quotations are given. For the distinction between the Infinitive in this construction and the ordinary Infinitive (§ 92, 1), see § 73, 1, Remark. For the Infinitive, *not* in Indirect Quotation, after some Verbs which usually belong to this class, see § 15, 2, Notes 2 and 3; see also § 23, 2, Notes 2 and 3.

NOTE 2. After many Verbs of this class in the Passive both a personal and an impersonal construction are allowed: thus we can say λέγεται ὁ Κῦρος γενέσθαι, *Cyrus is said to have been*, or λέγεται τὸν Κῦρον γενέσθαι, *it is said that Cyrus was*. Δοκέω in the meaning *I seem* (*videor*) usually has the *personal* construction, as in English; as οὗτος δοκεῖ εἶναι, *he seems to be*. When an Infinitive with ἄν follows (§ 73, 1), it must be translated by an impersonal construction, to suit the English idiom: thus, δοκεῖ τις ἄν ἔχειν (DEM. Ol. I, 11, 30) must be translated, *it seems that some one*

would have, although *τις* is the subject of *δοκεῖ*; as we cannot use *would* with our Infinitive, to translate *ἂν ἔχειν*. (See § 42, 2, Note.)

NOTE 3. (a.) When an Indirect Quotation has been introduced by an Infinitive, a dependent Relative or Temporal clause in the quotation sometimes takes the Infinitive by assimilation, where we should expect an Indicative or Optative. The Temporal Particles, *ὡς, ὅτε, ἐπει, ἐπειδή*, as well as the Relative Pronouns, are used in this construction. Herodotus also uses *εἰ, ἰφ*, and even *διότι, because*, in the same way. E. g.

Μετὰ δέ, ὡς οὐ παύεσθαι, ἄκκα δίξησθαι (λέγουσι), and afterwards, when it did not cease, they say that they sought for remedies. HDT. I, 94.

Ὡς δ' ἀκοῦσαι τοὺς παρόντας, θόρυβον γενέσθαι (φασίν), they say that, when those present heard it, there was a tumult. DEM. F. L. 402, 8.

Ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, (ἔφη) ἀνεργμένην καταλαμβάνειν τὴν θύραν. PLAT. Symp. 174 D.

Λέγεται Ἀλκμαίῳ, ὅτε δὲ ἀλῆσθαι αὐτόν, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν. THUC. II, 102. (See § 15, 1, N. 2.)

Ἡγουμένης δὲ ἀληθείας οὐκ ἂν ποτε φαίμεν αὐτῇ χορὸν κακῶν ἀκολουθῆσαι, ἀλλ' ὑγιές τε καὶ δίκαιον ἦθος, ᾧ καὶ σωφροσύνην ἐπέσθαι. PLAT. Rep. VI, 490 C.

Εἰ γὰρ δὴ δεῖν πάντως περιβεῖναι ἄλλω τέφρῃ τὴν βασιλίην, (ἔφη) δικαιότερον εἶναι Μήδων τέφρῃ περιβαλεῖν τοῦτο. HDT. I, 129. (So HDT. III, 105 and 108; doubtful, II, 64 and 172. See Krüger's note on I, 129.)

Τιμᾶν δὲ Σαμίους ἔφη, διότι ταφῆναι οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίων. HDT. III, 55.

(b.) In some cases, particularly when the provisions of a law are quoted, a Relative is used with the Infinitive, even when no Infinitive precedes. E. g.

Ἔθηκεν ἐφ' οἷς ἐξεῖναι ἀποκτενῆναι, he enacted on what conditions it is allowed to kill. DEM. Lept. 505, 19.

Καὶ διὰ ταῦτα, ἂν τις ἀποκτεῖναι τινά, τὴν βουλὴν δικάζειν ἔγραψε, καὶ οὐχ ἄπερ, ἂν ἀλφ, εἶναι, and he did not enact what should be done if he should be convicted. DEM. Aristocr. 629, 2. (Here

εἶναι is the reading of the Cod. Σ, amply defended by the preceding example, in which all editors allow ἐξεῖναι.)

Δέκα γὰρ ἄνδρας προειλοντο αὐτῷ ξυμβούλους, ἄνευ ὧν μὴ κρίριον εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως. THUC. V, 63.

(c.) Where ὅτι or ὡς, *that*, is directly followed by the Infinitive in Indirect Quotations, it is to be regarded as a case of Anacoluthon, or a mixture of two constructions. E. g.

Νομίζω ὅτι, ὅστις στασιάζει πρὸς τὸν ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν. XEN. AN. VI, 1, 29. (Here, if the text is not corrupt, we have νομίζω ὅτι οὗτος στασιάζει and νομίζω τοῦτον στασιάζειν irregularly confused.)

§ 93. The Infinitive without the Article is used to limit the meaning of certain Adjectives, Adverbs, and Nouns.

1. Such are particularly Adjectives denoting *ability, fitness, desert, qualification, sufficiency, readiness*, and their *opposites*; and, in general, those denoting the same relations as the Verbs (§ 92, 1) which govern the Infinitive. Those Nouns which united with Verbs form expressions equivalent to any of the Verbs of § 92, 1, may, like those Verbs, be followed by the simple Infinitive. (See § 92, 1, Note 1.) E. g.

Δυνατὸς ποιεῖν, *able to do*. Δεινὸς λέγειν, *skilled in speaking*. "Αξιὸς ἐστί ταῦτα λαβεῖν, *he deserves to receive this*. "Ανάξιος θαυμάζεσθαι, *unworthy to be admired*. "Αξιὸς τιμᾶσθαι, *worthy to be honored*. Οὐχ οἶδ' ἔτι τὸ τοῦτο ἰδεῖν, *he was not able to see this*. Πρόθυμος λέγειν, *eager to speak*. "Ετοῖμος κίνδυνον ὑπομένειν, *ready to endure danger*.

Θεμιστοκλέα, ἰκανώτατον εἰπεῖν καὶ γινῶναι καὶ πρῶταί. LYS. Or. Funer. p. 194, § 42.

Τὸν δ' ἐπιτήδειον ταῦτα παθεῖν ἔφη, *the people said that he was a suitable person to suffer this*. DEM. Phil. III, 126, 19.

Αἱ γὰρ εὐπραξίαι δεινὰ συγκρούσαι τὰ τοιαῦτα δνείδη. DEM. Ol. II, 23, 29.

Κυρίαν ἐποίησαν ἐπιμελείσθαι τὰς εὐταξίας, *they gave it (the Areopagus) power to superintend good order.* ISOC. Areop. p. 147 D. § 39.

Βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. HDT. III, 138.

Μαλακοὶ κάρτερεῖν, *too effeminate to endure.* PLAT. Rep. VIII, 556 B.

Ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ἂ ἔγνωτε, *your minds are too dejected to persevere, &c.* THUC. II, 61. (In the last two examples μαλακοί and ταπεινή govern the Infinitive by the idea of inability implied in them.)

Χρήματα πορίζειν εὐπορώτατον γυνή. ARIST. Eccles. 236.

Σοφώτεροι δὴ συμφορὰς τὰς τῶν πέλας

Πάντες διαιρεῖν ἢ τύχας τὰς οἰκοθεν. EUR. Alcmén. Fr. 12.

Ἐπιστήμων λέγειν τε καὶ σιγᾶν. PLAT. Phaedr. 276 A.

Τάλλα εὐρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακοῦς. ARIST. Pac. 430.

Οὐ μάντις εἰμὶ τάφανη γνῶναι σαφῶς, i. e. *I am not enough of a prophet to distinguish, &c.* EUR. Hippol. 346.

For other examples of Nouns followed by the Infinitive, see § 92, 1, N. 1.

NOTE 1. The use of the Infinitive after οἶος in the sense of *appropriate, likely, capable*, and ὅσος in that of *sufficient*, with or without their antecedents, is to be referred to this head. (Οἶός τε, *able*, like δυνατός, regularly takes the Infinitive.) E. g.

Οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδρην, *for it was not the proper season for irrigating the land.* XEN. An. II, 3, 13.

Τοιαύτας οἷας χειμῶνός τε στέγειν καὶ θέρουσ ἱκανὰς εἶναι. PLAT. Rep. III, 415 E.

Νεμόμενοι τὰ αὐτῶν ἕκαστοι ὄσον ἀποξῆν, *cultivating their own land to an extent sufficient to live upon it.* THUC. I, 2.

Ἐλείπετο τῆς νυκτὸς ὄσον σκοταίους διελθεῖν τὸ πεδῖον, *there was left enough of the night for crossing the plain in the dark.* XEN. An. IV, 1, 5.

Δέχεσθαι μισθὸν τοσοῦτον ὄσον μήτε περιεῖναι αὐτοῖς μήτε ἐνδεῖν. PLAT. Rep. III, 416 E.

Other Pronominal Adjectives (as τοῖος, τοιόσδε, τοιοῦτος, τηλίκος, ποῖος) sometimes take an Infinitive in the same way.

NOTE 2. (a.) Certain Impersonal Verbs (like ἔνεστι, πρέ-

πει, προσήκει), which regularly take an Infinitive as their Subject (§ 91), are sometimes used in the Participle in a *personal* sense, in which case they may be followed by the Infinitive, the Participle having the force of one of the Adjectives of § 93, 1. Thus τὰ ἐνόητα εἰπεῖν is equivalent to ἄνεστι εἰπεῖν, *what it is permitted to say*; τὰ προσήκοντα ῥηθῆναι is equivalent to ἄπροσῆκει ῥηθῆναι, *what is proper to be said*, as if προσῆκει were a *personal* Verb, and as if we could say, ταῦτα προσῆκει, *these things are becoming*. E. g.

Κατιδὼν τὸ πλῆθος τῶν ἐνόητων εἰπεῖν. ISOC. Phil. p. 104 D. § 110.

Τὸν θεὸν καλεῖ οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν, *she is calling on the God who ought not to be present at lamentations*. AESCH. Agam. 1079. (Προσῆκοντα is used like Adjectives meaning *fit, proper*, as if we could say δε οὐ προσῆκει παραστατεῖν.)

Φράζ', ἐπεὶ πρέπων ἔφους πρὸ τῶνδε φωνεῖν. SOPH. O. T. 9.

So τὰ ἡμῖν παραγγεληθέντα διεξελθεῖν (= ἄπαρηγγεληθῆ ἡμῖν διεξελθεῖν). PLAT. Tim. 90 E.

(b.) In the same way certain Adjectives, like δίκαιος, ἐπικαίριος, ἐπιτήδειος, ἐπίδοξος, are sometimes used *personally* with the Infinitive; as, δίκαιός ἐστι τοῦτο ποιεῖν, *it is right for him to do this* (equivalent to δίκαιόν ἐστιν αὐτῷ τοῦτο ποιεῖν). E. g.

Φημὶ καὶ πολλῶ μείζονων ἔτι τούτων δωρεῶν δίκαιος εἶναι τυγχάνειν. DEM. Cor. 243, 6.

Ἐδόκουν ἐπιτήδαιοι εἶναι ὑπεξαίρεθῆναι, *they seemed to be convenient persons to be disposed of*. THUC. VIII, 70.

Θεραπεύεσθαι ἐπικαίριοι, *important persons to be taken care of*. XEN. Cyr. VIII, 2, 25.

Τάδε τοι ἐξ αὐτέων ἐπίδοξα γενέσθαι, *it is to be expected that this will result from it*. HDT. I, 89. (Πολλοὶ ἐπίδοξοι τὸ αὐτὸ τοῦτο πείσεσθαι, *it is to be expected that many will suffer this same thing*, HDT. VI, 12, is an example of the Future Infinitive. See § 27, Note 2.) So in English, *many are likely to suffer*.

These examples resemble those under § 93, 2.

NOTE 3. Rarely the Infinitive with τό is used after Adjectives of this class. (Compare § 92, 1, N. 3.) E. g.

Τὸ προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν. THUC. II, 53.

2. The Infinitive without the Article may be connected with *any* Adjective as a Synecdochical Accusative, to show *in what respect* the Adjective is applicable to its Noun; as, *θέαμα αἰσχρὸν ὄρᾶν*, a sight disgraceful to look upon.

The Infinitive is here regularly Active or Middle, seldom Passive, even when the latter would seem more natural; as, *χαλεπὸν ποιεῖν*, hard to do, seldom *χαλεπὸν ποιεῖσθαι*, hard to be done. E. g.

Τοὺς γὰρ ὑπὲρ τούτων λόγους ἐμοὶ μὲν ἀναγκαιοτάτους προειπεῖν ἡγοῦμαι, ὑμῖν δὲ χρησιμωτάτους ἀκοῦσαι, i. e. most necessary for me to say, and most useful for you to hear. DEM. Mid. 522, 18.

Οἰκία ἡδίστη ἐνδιαιτᾶσθαι, a house most pleasant to live in. XEN. Mem. III, 8, 8.

Λόγος δυνατὸς κατανοῆσαι, a speech which it is possible to understand. PLAT. Phaed. 90 D.

Τὰ χαλεπώτατα εὐρεῖν, the things hardest to find: τὰ ῥᾶστα ἐντυγχάνειν, the things easiest to obtain. XEN. Mem. I, 6, 9.

Πολιτεία χαλεπὴ συζῆν, a form of government hard to live under: ἄνομος δὲ (μοναρχία) χαλεπὴ καὶ βαρυστάτη ξυνοικῆσαι. PLAT. Politic. 302 B and E.

Ὁ χρόνος βραχὺς ἀξίως διηγῆσασθαι, the time is too short for narrating it properly. PLAT. Menex. 239 B.

Ἡ ὁδὸς ἐπιτηδεῖα πορευομένοις καὶ λέγειν καὶ ἀκούειν, convenient both for speaking and for hearing. PLAT. Symp. 173 B.

Πότερον δὲ λούσασθαι ψυχρότερον (τὸ ὕδωρ); is the water there colder for bathing? XEN. Mem. III, 13, 3.

Φοβερός προσπολεμῆσαι, a terrible man to fight against. DEM. Ol. II, 24, 12.

(Passive.) Κύνες αἰσχροὶ ὀρᾶσθαι (instead of ὄρᾶν). XEN. Cyneg. III, 3.

*Ἔστι δ' ὁ λόγος φιλαπεχθήμων μὲν, ῥηθῆναι δ' οὐκ ἀσύμφορος. ISOC. Antid. p. 70. § 115.

NOTE 1. The Infinitive may be used after Adverbs which correspond in meaning to the Adjectives just mentioned (§ 93, 2). E. g.

Πῶς ἂν τοῖς μὲν εὖνοις κάλλιστα ἰδεῖν ποιῶτο τὴν ἐξέλασιν, τοῖς δὲ δυσμενεῖσι φοβερῶτατα, *in a manner most delightful for the friendly to behold, and most terrible for the ill-disposed.* XEN. Cyr. VIII, 3, 5.

NOTE 2. Certain Nouns, which are equivalent in meaning to the neuter of any of the Adjectives which take the Infinitive, may themselves have the same construction. E. g.

Θαῦμα ἰδέσθαι, *a wonderful thing to behold* (like θανααστὸν ἰδέσθαι).

NOTE 3. (a.) In Homer the Infinitive is sometimes found as a Synecdochical Accusative, after Verbs expressing *excellence* or *fitness*. This is the same construction which is common in Attic Greek after Adjectives. (See § 93, 2.) E. g.

*Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι, *this is the wife of Hector, who was the first in fighting.* II. VI, 460.

*Ὀμηλικίην ἐκέαστο ὄρυθας γνῶναι καὶ ἀνάσιμα μυθήσασθαι. Od. II, 158.

Οἱ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι, *ye who excel the Danaï in counsel and excel them in battle.* II. I, 258. (Here βουλήν and μάχεσθαι are alike in the Accusative by Synecdoche after περὶ . . . ἐστέ.)

(b.) Even in Attic Greek the Infinitive is sometimes used after Verbs as a Synecdochical Accusative. The Infinitives ἀκούειν, ἀκούσαι, *in sound*, and ὄραν, ἰδεῖν, *in appearance*, are especially used in this way. E. g.

Δοκεῖς οὐν τι διαφέρειν αὐτοὺς ἰδεῖν χάλκεος; *do you think that they differ at all in appearance from a brazier?* PLAT. Rep. VI, 495 E.

*Ἀκοῦσαι παγκάλως ἔχει, *it is very fine in its sound.* DEM. F. L. 355, 29.

Πράγματα παρέξουσιν (οἱ ἵπποι) ἐπιμέλεσθαι, *the horses will make trouble about tending.* XEN. Cyr. IV, 5, 46.

NOTE 4. In Homer an Infinitive is sometimes used with Adjectives of this kind, which do not allow one in Attic Greek. Such an Adjective is ὁμοῖος, *equal, like*. E. g.

Λευκότεροι χιόνος, θεῖειν δ' ἀνέμοισιν ὁμοῖοι, *(horses) whiter than snow, and like the winds in swiftness.* II. X, 437.

Οὐ γὰρ οἱ τις ὁμοῖος ἐπισπέσθαι ποσὴν ἦεν. II. XIV, 521.

§ 94. The Infinitive as Genitive, Dative, or Accusative is very often governed by Prepositions or by Adverbs used as Prepositions. In this case it is always accompanied by the Article, τοῦ, τῷ, or τό. E. g.

Τοὺς γὰρ λόγους περὶ τοῦ τιμωρήσασθαι Φίλιππον ὁρῶ γιγνομένους, *for I see that the speeches are made about punishing Philip.* DEM. OL. III, 28, 5.

Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, *before taking the oaths.* DEM. COR. 234, 6.

*Ἐνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν. ISOCR. DEMON. p. 6 A. § 19.

Ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίοις. DEM. OL. III, 29, 18.

Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing for the embassy.* DEM. F. L. 412, 21.

Ἐν τῷ πολίτην ποιεῖσθαι (Χαρίδημον), *in making Charidemus a citizen.* DEM. ARISTOCR. 683, 22.

*Ἐθαυμάζετε ἐπὶ τῷ εὐθύμως ζῆν. XEN. MEM. IV, 8, 2.

*Ὅμως διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι, *on account of being a stranger.* ID. II, 1, 15.

Πάντων διαφέρων ἐφαίνετο, καὶ εἰς τὸ ταχὺ μανθάνειν ἂ δέοι καὶ εἰς τὸ καλῶς ἕκαστα ποιεῖν. XEN. CYR. I, 3, 1.

§ 95. 1. The Genitive and Dative of the Infinitive, *with the Article*, may stand in most of the constructions belonging to those cases; as in that of the *Adnominal* Genitive, the Genitive after *Comparatives*, the Genitive after Verbs and Adjectives, the Dative of *manner, means, &c.*, the Dative after such Verbs as πιστεύω and after Adjectives denoting *resemblance, &c.*, and sometimes in that of the Genitive of *cause or motive.* E. g.

Τοῦ πιεῖν ἐπιθυμία, *the desire to drink.* THUC. VII, 84.

Πόνους δὲ τοῦ ζῆν ἠδέως ἡγεμόνας νομίζετε. XEN. CYR. I, 5, 12.

Νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν. MENAND. MONOS. 387.

Παρεκάλει ἐπιμελείσθαι τοῦ ὡς φρονημώτατον εἶναι. XEN. Mem. I, 2, 55. (Ἐπιμελέομαι usually takes ὅπως with the Future Indicative, by § 45.)

Ἐπέσχομεν τοῦ δακρύειν, *we ceased to weep*. PLAT. Phaed. 117 E. (See below, § 95, 2.)

Καὶ γὰρ ἀήθεις τοῦ κατακούειν τινὸς εἰσω, *for they are unused to obeying any one*. DEM. Ol. I, 15, 28.

Οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι. DEM. Chers. 92, 21.

Ἄλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὦν, *by making it plain that he was such a man*. XEN. Mem. I, 2, 3.

Οὐ γὰρ δὴ τῷ γε κοσμίως ζῆν ἄξιον πιστεύειν, *to trust in an orderly life*. ISOC. Antid. p. 315 A. § 24.

*Ἴσον δὲ τῷ προστένειν. AESCH. Agam. 253.

Τῷ ζῆν ἔστι τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν. PLAT. Phaed. 71 C.

Μίνως τὸ ληστικὸν καθῆρει, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, *in order that greater revenues might come in*. THUC. I, 5.

NOTE. It will be seen that the Nominative and Accusative of the Infinitive (except the Accusative after Prepositions) regularly stand *without* the Article; the Genitive and Dative regularly *with* the Article. When, however, any word which might govern a Genitive or Dative of the Infinitive forms a part of an expression which is equivalent to any of the Verbs of § 92, 1, the simple Infinitive may be used. (See § 92, 1, Note 2.)

2. After Verbs and expressions which denote *hinderance* or *freedom* from anything, a double construction is allowed, — that of the simple Infinitive (§ 92, 1), and that of the Genitive of the Infinitive with τοῦ (§ 95, 1). Thus we can say, (a), εἴργει σε τοῦτο ποιεῖν, and (b), εἴργει σε τοῦ τοῦτο ποιεῖν (both with the same meaning), *he prevents you from doing this*. As the Infinitive after such Verbs can take the negative μή without affecting the sense, we have a third and a fourth form, still with the same meaning: — (c), εἴργει σε μὴ τοῦτο ποιεῖν, and (d), εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, *he prevents you from doing this*. For a fifth form with the same meaning, see § 95, 3. (For the negative μή, see Note 1, a.)

If the leading Verb is itself *negative* (or interrogative with a negative answer implied), the double negative *μη οὐ* is generally used instead of *μή* in the form (c) with the simple Infinitive, but seldom (or never) in the form (d) with the Genitive of the Infinitive; as, *οὐκ εἴργει σε μή οὐ τοῦτο ποιεῖν*, *he does not prevent you from doing this*; seldom (or never) *τοῦ μή οὐ τοῦτο ποιεῖν*. See also § 95, 3. (For the double negative, see Note 1, b.) E. g.

(a.) Ἐπὶ Ὀλύμβου ἀποπέμπουσιν, ὅπως εἴργωσι τοὺς ἐκείθεν ἐπιβοηθεῖν. THUC. I, 62.

Εἰ τοῦτό τις εἴργει δρᾶν ὄκνος, *if any hesitation prevents you from doing this*. PLAT. Soph. 242 A.

* Ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ὄρκους ἤδη κατέχοντας ἡμᾶς (ἥδειν). XEN. An. III, 1, 20.

Κακὸν δὲ ποῖον . . . εἴργε τοῦτ' ἐξειδέναί; SOPH. O. T. 129.

Εὐδοκιμεῖν ἐμποδῶν σφίσιν εἶναι. PLAT. Euthyd. 305 D.

Παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην. EUR. Alc. 11.

Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύνατο κωλύσαι. DEM. Pac. 62, 10.

Τὴν ἰδέαν τῆς γῆς καὶ τοὺς τόπους αὐτῆς οὐδέν με κωλύει λέγειν. PLAT. Phaed. 108 E.

(b.) Τοῦ δὲ δραπετεύειν δεσμοῖς ἀπείργουσι; XEN. Mem. II, 1, 16.

Τὸ γὰρ ψευδόμενον φαίνεσθαι καὶ τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδῶν μάλιστα ἀνθρώποις γίγνεται. XEN. Cyr. III, 1, 9.

Εἶπεν ὅτι . . . κωλύσειε (ἀν) τοῦ καίειν ἐπιόντας. XEN. An. I, 6, 2.

Ἄπεσχόμεν τοῦ λαβεῖν τοῦ δικαίου. DEM. F. L. 410, 18.

(c.) Εἴργε μή βλαστάνειν. PLAT. Phaedr. 251 B.

Ὅπερ ἔσχε μή . . . τὴν Πελοπόννησον πορθεῖν, *which prevented him from ravaging the Peloponnesus*. THUC. I, 73.

Διεκώλυσε μή διαφθεῖραι. THUC. III, 49.

Ἐπεγένετο κωλύματα μή αὐξήθῆναι. THUC. I, 16. (§ 92, 1, N. 2.)

Θητηοῦς γ' ἔπαυσα μή προσδέρκεσθαι μόνον. AESCH. Prom. 248.

Τοῦμόν φυλάξει σ' ὄνομα μή πάσχειν κακῶς. SOPH. O. C. 667.

Οὐ γὰρ ἔστι Ἑλλησι οὐδεμία ἔκδυσις μὴ οὐ δόντας λόγον εἶναι
σοὺς δούλους. HDT. VIII, 100.

Πέμπουσι κήρυκα, ὑποδεξάμενοι σχήσειν τὸν Σπαρτιήτην μὴ ἐξιέ-
ναι. . . . Οὐ δυνατοὶ αὐτὴν ἴσχειν εἰσι Ἀργεῖοι μὴ οὐκ ἐξιέναι.
HDT. IX, 12.

Ὡστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν,

Ἵπεκτραποίμην μὴ οὐ συνεκσφάζειν. SOPH. O. C. 565.

Τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν. XEN. AN.
III, 1, 13. (Τί ἐμποδὼν here implies οὐδέν ἐμποδὼν.)

Τίνος ἂν δέοιο μὴ οὐχὶ πάμπαν εὐδαίμων εἶναι; *what would
hinder you from being perfectly happy?* XEN. HELL. IV, 1, 36.

Οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς, i. e. *I would not
be prevented by persuasion from learning, &c.* SOPH. O. T. 1065.
(Here the idea of prevention is implied in πιθοίμην. Such ex-
amples, however, generally have τὸ μὴ οὐ, and belong under
§ 95, 3.)

(d.) Πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι. XEN.
AN. III, 5, 11.

Ὅν οὐδεὶς πω προθεῖς τοῦ μὴ πλέον ἔχειν ἀπετράπετο. THUC.
I, 76.

Ἴδ' ἄρ' ἐμποδὼν τι αὐτῷ ἐγένετο τοῦ μὴ εὐθὺς τότε δικά-
σασθαι. DEM. APATUR. 900, 22.

Ἡπίστατο τὴν πόλιν μικρὸν ἀπολιπούσαν τοῦ μὴ ταῖς ἐσχάταις
συμφοραῖς περιπεσεῖν. ISOC. ANTID. p. 73, § 122.

Ἀποσοβούντες ἂν ἐμποδὼν γίγνοιτο τοῦ μὴ ὄραῖν αὐτοὺς τὸ
ὄλον στράτευμα. XEN. CYR. II, 4, 23.

Εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μὴ δὲν παθεῖν. ID. III,
3, 31.

Τοῦ δὲ μὴ πάσχειν αὐτοὶ πᾶσαν ἄδειαν ἤγετε. DEM. F. L.
387, 17.

Ἐνούσης οὐδεμιᾶς ἔτ' ἀποστροφῆς τοῦ μὴ τὰ χρήματ' ἔχειν
ὑμᾶς, *there being no longer any escape from the fact that you have
taken bribes.* DEM. TIMOC. 702, 26.

REMARK. The last two examples show that μὴ can be joined
with the Genitive of the Infinitive, even after Nouns implying
hinderance or *freedom*. In the two following the addition of μὴ
is more peculiar:—

Ἡ ἀπορία τοῦ μὴ ἡσυχάζειν, *the inability to rest.* THUC.
II, 49.

Ἡ τοῦ μή ξυμπλεῖν ἀπιστία, *the distrust of sailing with them*; i. e. *the unwillingness to sail with them, caused by distrust.* THUC. III, 75.

NOTE 1. (a.) The use of μή with the Infinitive in the forms *c* and *d* is to be referred to the general principle, by which the Infinitive after all Verbs expressing a *negative* idea (as those of *denying, distrusting, forbidding, &c.*) commonly takes the negative μή, to strengthen the negation implied in the leading Verb. Thus we say, ἀρνείται μή ἀληθές εἶναι τοῦτο, *he denies that this is true*; ἀπηγόρευε μηδένα τοῦτο ποιεῖν, *he forbade any one to do this.* This negative is, however, sometimes omitted.

(b.) An Infinitive, which for any reason would regularly take μή (either affecting the Infinitive itself, as an ordinary negative, or strengthening a preceding negation, as in the case just mentioned), generally takes the double negative μή οὐ, if the Verb on which it depends is itself *negative*. Thus the example given above, ἀρνείται μή ἀληθές εἶναι τοῦτο, becomes, if we negative the leading Verb, οὐκ ἀρνείται μή οὐκ ἀληθές εἶναι τοῦτο, *he does not deny that this is true.* So, when the original μή really negatives the Infinitive, as in PLAT. Gorg. 509 A, οὐδεὶς οἴος τ' ἐστὶν ἄλλως λέγων μή οὐ καταγέλαστος εἶναι, *no one speaking otherwise is able to avoid being ridiculous (is able not to be ridiculous)*: here, if we remove the negative οὐδεὶς, μή οὐ must be changed to μή, and we shall have οἴος τ' ἐστὶν μή καταγέλαστος εἶναι, *he is able to avoid being ridiculous.* This applies also to the Infinitive with τό (§ 95, 3).

Μη οὐ is occasionally used before Participles, and even before Nouns, on the same principle, to express an *exception* to a statement containing a negative; as in PLAT. Lys. 210 D, οὐκ ἄρα ἐστὶ φίλον τῷ φιλοῦντι οὐδὲν μή οὐκ ἀντιφιλοῦν, *unless it loves in turn*: here, if the negatives (οὐκ and οὐδὲν) were removed from the leading Verb, we should have simply μη ἀντιφιλοῦν (with the same meaning), which would be the ordinary form with the Participle, even after a negative.

So in DEM. F. L. 379, 7, we find, αἱ τε πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν, μή οὐ χρόνῳ καὶ πολιορκίᾳ, *the cities were many and difficult to capture, except by long siege.*

NOTE 2. When the leading Verb expressing *hinderance, &c.* is itself negative, the form *c*, μή οὐ with the Infinitive, is the most

common. The form *a*, the Infinitive alone, is allowed after negative (as well as affirmative) Verbs, as in DEM. PAC. 62, 10, quoted above under *a*. The form *b*, τοῦ with the Infinitive (without μή), is not used after negative Verbs, according to Madvig.*

Even in the common form *c*, we sometimes find the single negative μή (for μή οὐ), even when the leading Verb is negative. E. g.

Οὐ πολὺν χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ. SOPH. Phil. 349.

Οὐδέ μ' ὄμματος φρουρὰν παρήλθε, τόνδε μή λείσσειν στόλον. SOPH. Trach. 226. (Here Nauck reads μή οὐ, by conjecture.)

3. The Infinitive preceded by τὸ μή is sometimes used, not only after Verbs and expressions denoting *hinderance*, but also after all expressions which even imply *prevention*, *omission*, or *denial*. This Infinitive with τό is less closely connected than the simple Infinitive with the leading Verb, and often denotes merely the *result* of the *prevention* or *omission* of anything: it may generally be explained as an Accusative by *Synecdoche*, or sometimes as an Object Accusative (as after Verbs of *denial*).

Here, as before (§ 95, 2), if the leading Verb is itself negative, or interrogative with a negative answer implied, μή οὐ is generally used instead of μή. E. g.

Τὸν πλείστον ὄμιλον εἶργον τὸ μή προεξιόντας τῶν ὀπλων τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, they prevented them from injuring, &c. THUC. III, 1. (This adds a *fifth* expression, εἶργει σε τὸ μή τοῦτο ποιεῖν, to the four already given (§ 95, 2) as equivalents of the English, he prevents you from doing this.)

Τὸ δὲ μή λεηλατῆσαι τὴν πόλιν ἔσχε τότε. HDT. V, 101.

Φόβος τε ξυγγενῆς τὸ μή ἀδικεῖν σχήσει. AESCH. Eum. 691.

Οὗτοί εἰσιν μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μή ἤδη εἶναι ἔνθα πάλα ἔσπεύδομεν. XEN. An. IV, 8, 14.

Οὐκ ἀπεσχόμην τὸ μή οὐκ ἐπὶ τοῦτο ἐλθεῖν. PLAT. Rep. I, 354 B.

* Madvig, *Bemerkungen*, p. 57, II.

· Οὐκ ἀπέσχοτο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν αὐτῶν πεираσθαι. XEN. Cyr. I, 6, 32.

Κίμωνα παρα τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτω ζημιῶσαι, *they acquitted Cimon by three votes, so as not to punish him by death.* DEM. Aristocr. 688, 27. (Here the Infinitive denotes the result of the acquittal, as if it followed ὥστε. See below, § 97.)

Τρεῖς δὲ μόναι ψήφοι διήνεγκαν τὸ μὴ θανάτου τιμῆσαι, *and only three votes prevented you from condemning him to death (lit. made the difference about not condemning, &c.).* DEM. Aristocr. 676, 12.

Μίαν δὲ παίδων ἡμερος θέλξει τὸ μὴ

Κτείνειν σύνενον. AESCH. Prom. 865.

Φόβος γὰρ ἀνθ' ὑπνου παραστατεῖ

Τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὑπνω. Id. Agam. Id. 15.

(In the last two examples, it is implied that the acts expressed by θέλξει and παραστατεῖ prevent those expressed by the Infinitives.)

Ἐπεὶ προθυμείσθ', οὐκ ἐναντιώσομαι

Τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρήσετε. Id. Prom. 786.

Οὐδὲν γὰρ αὐτῶ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ

Πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά,

this will not suffice to prevent him from falling, &c. Ib. 918.

Δεῖπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ βαρύστον εἶναι, *they lack nothing of being heavily grievous.* SOPH. O. T. 1232.

Μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ

Θανεῖν τε σὺν σοί, τὸν θανόντα θ' ἀγνίσει. SOPH. Ant. 544.

Κοῦδεῖς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἐλθεῖν ἐπ' ἐκείνον, i. e. *no one could by persuasion prevent me from going.* ARIST. Ran. 68. (Cf. the last example under § 95, 2, c.)

Οὐ μέντοι ἐπειθέ γε τὸ μὴ οὐ πολυπράγμων καὶ κακοπράγμων εἶναι. XEN. Hell. V, 2, 36.

Οὐδεὶς ἀντιλέγει τὸ μὴ οὐ λέξειεν ὃ τι ἕκαστος ἡγέται πλείστου ἄξιον ἐπίστασθαι, *no one objects to saying, &c.* XEN. Conn. III, 3.

Οὐδ' ἄρνησις ἔστιν αὐτοῖς τὸ μὴ ταῦθ' ὑπὲρ Φιλίππου πράττειν, *it is not even possible for them to deny that they did these things in the interest of Philip.* DEM. F. L. 392, 13.

Αὐτὴν μὴν οὐ μισοῦντ' ἐκείνην τὴν πόλιν

Τὸ μὴ οὐ μεγάλην εἶναι φύσει κευδαίμονα,

i. e. *not hating it so as to deny that it is great, &c.* ARIST. Av. 36.

Μὴ παρῆς τὸ μὴ οὐ φράσαι, *do not omit to speak of it.* SOPH. O. T. 283.

Οὐδένα δύνασθαι κρίπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὤμων ἐσθίειν αὐτῶν, *that no one is able to prevent people from knowing that he would gladly even eat some of them raw.* XEN. Hell. III, 3, 6.

For μὴ οὐ, see § 95, 2, Remark (b).

NOTE. The simple negative form τὸ μὴ is sometimes found, even when the leading Verb is negative, where regularly τὸ μὴ οὐ would be used. This is more common here than in the corresponding case, § 95, 2, Note 2. E. g.

Οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλῆσαι τοῦμὸν ἄθλιον δέμας. SOPH. O. T. 1387.

Τίς σοῦ ἀπελείφθη τὸ μὴ σοὶ ἀκολουθεῖν; XEN. Cyr. V, 1, 25.

* Ἄκος δ' οὐδὲν ἐπήρκεσαν τὸ μὴ πόλιν μὲν ὥσπερ οὖν ἔχει παθεῖν. AESCH. Agam. 1170.

Οὐκ ὦν ἔστι μηχανὴ οὐδεμία τὸ μὴ κείνον ἐπιβουλεύειν ἐμοί. HDT. I, 209.

Καὶ φημί δρᾶσαι, κοῦκ ἀπαρνοῦμαι τὸ μὴ. SOPH. Ant. 443.

See also DEM. F. L. 392, 13, quoted above.

§ 96. The Infinitive with its Subject, Object, or other adjuncts (sometimes including dependent Verbs) may be preceded by the Article τό, the whole sentence standing as a single Noun, and being either the Subject or Object of a Verb, the Object of a Preposition, or in Apposition with a neuter Pronoun like τοῦτο. E. g.

Τὸ μὲν γὰρ πολλὰ ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως· τὸ δὲ μήτε πάλαι τοῦτο πεπονηθέναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θεῖην. DEM. Ol. I, 12, 3.

See other examples under § 15, 1, Note 1; § 18, 3; § 23, 1, Note 1.

§ 97. The Infinitive without the Article is often used to express a *purpose*. E. g.

Οἱ ἄρχοντες, οὓς ὑμεῖς ἐλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me.* PLAT. Apol. 28 E.

Τρώων ἄνδρα ἕκαστον (εἰ) ἐλοίμεθα οἰνοχοεῦειν, *if we should choose every man of the Trojans to be our cupbearer.* II. II, 127.

Τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεῦειν. II. XX, 234.

Τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαν ἐπιμελεῖσθαι τῆς εὐκοσμίας, i. e. *for the purpose of guarding good order.* ISOC. Areop. p. 147 B. § 37.

Τὸ δὲ ἡμῖν (τοῦ στρατεύματος) κατέλιπε φυλάττειν τὸ στρατόπεδον, *he left half of the army to guard the camp.* XEN. An. V, 2, 1.

Δέκα δὲ τῶν νεῶν προῦπεμψαν εἰς τὸν μέγαν λιμένα πλεῦσαι τε καὶ κατασκέψασθαι, . . . καὶ κηρύξαι, κ. τ. λ., i. e. *they sent them to sail and examine, and to proclaim, &c.* THUC. VI, 50.

Τοὺς ἰηπέας παρείχοντο Πελοποννησίοις ξυστρατεῦειν. THUC. II, 12.

Τὴν πόλιν καὶ τὴν ἄκραν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the city and the citadel to them to guard.* XEN. Hell. IV, 4, 15.

Ἐυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὄπλα, χρήσασθαι ὃ τι ἂν βούλωνται, i. e. *to do with them whatever they please.* THUC. II, 4. (For παραδοῦναι see § 92, 1, N. 1.)

Εἰ βουλοίμεθά τῳ ἐπιτρέψαι ἢ παῖδας παιδεύσαι, ἢ χρήματα διασῶσαι, κ. τ. λ., *if we should wish to intrust to any one either children to instruct, or money to keep, &c.* XEN. Mem. I, 5, 2.

Τίνες ἄλλοι αὐτοῖς καταλείπονται χρήσθαι; *what others are left for them to use?* XEN. Hier. V, 2.

Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing them (something) to drink.* XEN. Hell. VII, 2, 9.

Ὅς γὰρ ἂν ὑμᾶς λάβῃ, τοῦτον ἀφίετε τοῖς θεοῖς κολύζειν. DEM. F. L. 363, 25.

Ἡ θύρα ἣ ἐμὴ ἀνέφκτο εἰσιέναι τῷ δεομένῳ τι ἐμοῦ. XEN. Hell. V, 1, 14.

Κτανεῖν ἐμοὶ νιν ἔδωσαν, *they gave her to me to be killed.* EUR. Troad. 874.

Οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι, *they had no money to buy provisions.* XEN. An. VII, 1, 7.

Ἄριστάρχω ἔδοτε ἡμέραν ἀπολογήσασθαι, i. e. *a day to defend himself in*. XEN. Hell. I, 7, 28.

Ἐμαντόν σοι ἐμμελετῶν παρέχειν οὐ πάνυ δέδοκται. PLAT. Phaedr. 228 E.

Οἷς ἐνευδαιμονῆσαι τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυμεμετρήθη. THUC. II, 44.

REMARK. In the poets, especially Homer, this construction is often used where later writers would use ὥστε. See below, Note 2. It is sometimes explained by supposing an ellipsis of ὥστε.

NOTE 1. The Infinitive is used in this way in prose chiefly after Verbs signifying *to choose* or *appoint*, *to give* or *take* (the Infinitive denoting the purpose for which anything is given or taken), and also after those signifying *to send* or *bring*. With the last class the Future Participle is more common. A Final clause after ἵνα, &c. may also be used in the same sense.

In Poetry the same construction sometimes occurs after Verbs of *motion*, like εἶμι, ἦκω, and βαίνω; and also after εἶμι, ἔπειμι, and πᾶρειμι (*to be, to be at hand*), expressed or understood. E. g.

Μαθάνειν γὰρ ἤκομεν, *for we are come to learn*. SOPH. O. C. 12.

Ἄλλά τις εἶη εἰπεῖν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν, *but let some one go to tell Agamemnon*. Od. XIV, 496. (See Passow, s. v. εἶμι.)

Οὐδέ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμῦναι, *nor is there any one to keep off curse and ruin*. II. XXIV, 489.

Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναϊρέμεν ὅν κε δύνῃαι, i. e. *for you to slay whomever you can*. II. VI, 229.

Οὐ γὰρ ἔπ' ἀνήρ οἷος Οδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι. Od. II, 59.

Πλόκαμος ὄδε καταστέφειν, *here is my hair for you to wreath*. EUR. Iph. Aul. 1478.

Even in prose, the Infinitive occasionally occurs after εἶμι in this sense, as in PLAT. Phaedr. 229 A, ἐκεῖ πόα καθίζεσθαι (sc. ἔστιν), *there is grass to sit upon*.

See also XEN. An. II, 1, 6, πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι, i. e. *they were there abandoned, so that they could be carried away (for fuel)*.

See the last examples under § 97.

NOTE 2. As *ὥστε* is very seldom used in Homer in its sense of *so as* (§ 98, 1, Note 3), the simple Infinitive denoting a purpose is much more common with him than in Attic Greek, and is used after many expressions which would not allow it in Attic. E. g.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; i. e. *who brought them into conflict, so as to contend?* II. I, 8.

Ἄλλ' ὅτε δὴ κοίλη νηὺς ἤχθετο τοῖσι νέεσθαι, *when the ship was loaded with them, so as (to be ready) to start.* Od. XV, 457.

Χέρυβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα, . . . νίψασθαι, i. e. *for washing.* Od. I, 138.

NOTE 3. In Homer and Herodotus we often find *εἶναι* introduced to denote a *purpose*, where in Attic Greek a simple Noun, as a Predicate Accusative or Nominative, connected directly with the leading Verb, would be sufficient. E. g.

Θῶρηκα, . . . τὸν ποτέ οἱ Κινύρης δῶκε ξενίῳ εἶναι, i. e. *which they gave him as a present (lit. to be a present).* II. XI, 20.

Ἦ δ' ἀναχασσάμενη λίθον εἴλετο χειρὶ παχείῃ, . . .

Τὸν β' ἄνδρες πρότεροι θέσαν ἔμμεναι οὐδρον ἀρούρης, *which they had placed (to be) as a boundary.* II. XXI, 405.

Δαρείος κατεστήσας Ἄρταφέρνεα ὑπαρχον εἶναι Σαρδίῳ. HDT. V, 25.

So in the passive construction:—

Γέλων ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος. HDT. VII, 154.

Even in Attic prose this use of *εἶναι* sometimes occurs. E. g.

Μνημονεύουσιν ἀφεθέντα τοῦτον ἐλεύθερον εἶναι τότε, *they remember his having been then manumitted so as to be a freeman.* DEM. Aph. III, 852, 12.

So ἀφίησιν αὐτὰ δημόσια εἶναι. THUC. II, 13.

NOTE 4. The use of the Infinitive after the Comparative followed by *ἢ, than*, is to be referred to this principle. E. g.

Ἦ ἀνθρωπίνῃ φύσει ἀσθενεστέρα ἢ λαβεῖν τέχνην ὧν ἂν ἢ ἀπειρος, *human nature is too weak to acquire the art of those things of which it has no experience.* PLAT. Theæt. 149 C.

Θεοὶ βελτίους ἢ παρὰ τὸ δίκαιον ὑπὸ τιῶν δῶρων παρατρέπεσθαι. PLAT. Leg. X, 885 D.

Τὸ γὰρ νόσημα μείζον ἢ φέρειν, i. e. *too great to bear.* SOPH. O. T. 1293.

"Ὅστε is sometimes expressed before this Infinitive. E. g.

"Ἡσιοθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφέλειν. XEN. Hell. IV, 8, 23.

So, rarely, ὡς in the sense of ὥστε (§ 98, 1, Note 1). E. g.

Τὰς ἀσπίδας μείζους ἔχουσιν ἢ ὡς ποιεῖν τι καὶ ὀρᾶν. XEN. Cyr. VI, 4, 17.

§ 98. 1. The Infinitive is used after ὥστε, so that, so as, to express a result. E. g.

Ἦν πεπαιδευμένος οὕτως ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥαδίως ἔχειν ἀρκούντα, he had been educated so as very easily to have enough, although he possessed very little. XEN. Mem. I, 2, 1.

Φῦναι δὲ ὁ Κῦρος λέγεται . . . φιλοτιμότατος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι. XEN. Cyr. I, 2, 1.

Ἀπέχρη γὰρ ἂν τοῖς γνωσθεῖσιν ἐμμένειν, ὥστε μηδεμίαν ἡμῖν εἶναι πρὸς τοῦτον διαφορὰν, so that we should have no difference with him. DEM. Aph. I, 813, 4.

Πολλὰς ἐλπίδας ἔχω . . . ἀρκούντως ἐρεῖν, ὥστε ὑμᾶς μὴ ἀπολειφθῆναι τῶν πραγμάτων μὴτ' ἀγνοῆσαι, κ. τ. λ. Id. 813, 20.

Πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. SOPH. Ant. 97.

Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. EUR. Hec. 730.

Μηδ' ἢ βία σε μηδαμῶς νικησάτω

Τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. SOPH. Aj. 1335.

Δόγων καὶ βουλευμάτων κοινωνὸν ἂν σε ποιοῖντο, ὥστε μηδὲ ἓν σε λεληθῆναι ὡν βουλόμεθα εἰδέναι, so that not a single one of the things we wish to know would escape you. XEN. Cyr. VI, 1, 40.

Δυσκολία καὶ μανία πολλάκις εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. XEN. Mem. III, 12, 6.

Ἀποληφθέντος, ὥστε μὴ ἂν δύνασθαι ἐπανελθεῖν οἰκάδε. DEM. Chers. 98, 25. (For ἂν δύνασθαι, see below, N. 4.)

REMARK. When the result is to be stated rather as an independent fact, than merely as a result, the Indicative is used after ὥστε. See § 65, 3.

2. The Infinitive after ὥστε sometimes denotes a *condition*, being equivalent to the Infinitive after ἐφ' ᾧ or ἐφ' ᾧ τε; and sometimes it denotes a *purpose*, like a Final clause. E. g.

Ποιοῦνται ὁμολογίαν πρὸς Πάχητα, ὥστε Ἀθηναίους ἐξεῖναι βουλευσαί περὶ τῶν Μυτιληναίων, *they make a treaty with Paches, to the effect that the Athenians shall be permitted, &c.* THUC. III, 28. (See THUC. III, 114: ξυμμαχίαν ἐποιήσαντο ἐπὶ τοῖσδε, ὥστε μὴ στρατεύειν.)

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἀρχεῖν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves serve the King.* DEM. Phil. II, 68, 12.

Πάν ποιῶσιν, ὥστε δίκην μὴ διδόναι, *they do everything, so that they may not suffer punishment.* PLAT. Gorg. 479 C. (Here ἴνα μὴ with the Subjunctive might have been used.)

Ἐβουλήθησαν Ἐλευσίνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγήν, εἰ δεήσει. XEN. Hell. II, 4, 8.

Μηχαναὶ πολλαὶ εἰσιν, ὥστε διαφεύγειν θάνατον, *there are many devices for escaping death.* PLAT. Apol. 39 A.

For the Indicative after ὥστε, see § 65, 3.

NOTE 1. Ὡς is sometimes used with the Infinitive instead of ὥστε; generally, however, to express a *result*, seldom to express a *purpose*. E. g.

Ἐψηλὸν δὲ οὕτω δὴ τι λέγεται, ὥς τὰς κορυφὰς αὐτοῦ οὐχ οἶά τε εἶναι ιδέσθαι, *and it (the mountain) is said to be so high, that it is not possible to see its summits.* HDT. IV, 184.

Βιασόμεθα, ὥς πλεονεκτοῦντες δίκην μὴ διδόναι. PLAT. Rep. II, 865 D.

Ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχειν τοῦ βάθους. XEN. An. III, 5, 7.

Φέρονται κόβωνα, ὥς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. XEN. Cyr. I, 2, 8.

Ἐν τῷ ἀσφαλεῖ ἤδη ἔσσομαι, ὥς μηδὲν ἂν ἔτι κακὸν παθεῖν. Id. VIII, 7, 27. (For ἂν παθεῖν, see below, N. 4.)

NOTE 2. The Infinitive with ὥστε or ὡς is sometimes used where we should expect a simple Infinitive, either after the

Adjectives, &c. included in § 93, or after the Verbs and expressions which take the Infinitive of the Object (§ 92, 1); and rarely after those which regularly take an Infinitive as the Subject (§ 91). E. g.

Πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα ἢ ἄνδρες; i. e. *are they wiser than men in learning, &c.?* XEN. Cyr. IV, 3, 11.

Ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν. Id. IV, 5, 15. (Cf. ὀλίγοι ἀμύνειν, *too few to make a defence.* THUC. I, 50.)

Ψυχρόν (ἐστὶ τὸ ὕδωρ) ὥστε λούσασθαι, *the water is cold for bathing.* XEN. Mem. III, 13, 3. (Cf. λούσασθαι ψυχρότερον, and θερμότερον πειεῖν, in the same section.)

Ψηφισάμενοι αὐτοὶ πρώτοι ὥστε πάση προθυμίᾳ ἀμύνειν, *having voted to defend them, &c.* THUC. VI, 88.

Εἰς ἀνάγκην καθέσταμεν ὥστε κινδυνεύειν. ISOC. Archid. p. 126 C. § 51.

Ἐλθόντες πρὸς αὐτοὺς πείθουσιν ὥστε μετὰ σφῶν Ἄργει ἐπιχειρήσαι. THUC. III, 102. (In the same chapter, πείθει Ἀκαρῶνας βοηθήσαι Ναυπάκτῳ.)

Πάνυ μοι ἐμέλησεν ὥστε εἰδέναι. XEN. Cyr. VI, 3, 19.

Ἀδύνατον ὑμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰλέσθαι. PLAT. Prot. 338 C.

NOTE 3. In Homer ὥστε is generally used like ὥσπερ, in the sense of *as*. It occurs with the Infinitive, in the sense of *so as*, only twice: Il. IX, 42, and Od. XVII, 21. Ὡς, *so as, so that*, is not found at all in Homer, who generally uses the simple Infinitive where later writers would insert ὥστε or ὡς. (See § 97, Note 2.)

NOTE 4. The Infinitive after ὥστε may take the Adverb ἄν to form an Apodosis, whenever an Indicative or Optative, if used in the place of the Infinitive, would have required an ἄν. (See § 65, 3, Note.)

The Infinitive with ἄν here, as in Indirect Quotations, follows the general rule stated in § 41. (See examples there, and the last examples under § 98, 1 and § 98, 2, N. 1.)

NOTE 5. It will be seen that the Present and Aorist are the tenses of the Infinitive regularly used after ὥστε. For the Perfect see § 18, 3, Note; and for the Future, § 27, N. 2 (b).

§ 99. The Infinitive is used after ἐφ' φ̄ and ἐφ' φ̄τε, *on condition that, for the purpose of*. E. g.

Εἶπεν ὅτι σπείσασθαι βούλοιο, ἐφ' φ̄ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰπι-
τήθεια ὅσων δέουτο. XEN. AN. IV, 4, 6.

Πῶς ἂν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν, ἐφ' φ̄ κακόδοξας εἶναι; XEN. AGES. IV, 1.

Ἀφίμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' φ̄τε μηκέτι φιλοσοφεῖν. PLAT. APOL. 29 C.

Διρεθέντες ἐφ' φ̄τε ξυγγράψαι νόμους, καθ' οὐσιν αὖς πολιτεύ-
σουτο. XEN. HELL. II, 3, 11. (For the construction of πολιτεύ-
σουτο, see § 65, 1, N. 1.)

For the Future Indicative after ἐφ' φ̄ and ἐφ' φ̄τε, especially in Herodotus and Thucydides, see § 65, 2.

§ 100. The Infinitive often stands *absolutely* in parenthetical phrases, generally preceded by ὡς or ὅσον, but sometimes without any introductory particle. E. g.

Τὸ Δέλτα ἐστὶ κατάρρυνόν τε καὶ νεωστί, ὡς λόγῳ εἰπεῖν, ἀνα-
πεφηνός, i. e. *recently, so to speak*. HDT. II, 15. (This expres-
sion ὡς λόγῳ εἰπεῖν is peculiar to Herodotus.)

Καὶ ὡς ἐμὲ εὖ μεμνήσθαι, τὰ ὁ ἔρμηνεύς μοι ἐπιλεγόμενος τὰ
γράμματα ἔφη, *as I well remember, &c.* HDT. II, 125.

Ὡς μὲν νυν ἐν ἐλαχίστῳ δηλώσαι, πᾶν εἶρηται. . . . ὡς δὲ ἐν
πλέονι λόγῳ δηλώσαι, ὧδε ἔχει. HDT. II, 25.

Μετὰ δέ, οὐ πολλῷ λόγῳ εἰπεῖν, χρόνος διέφυ. HDT. I, 61.

Καὶ ἔργου, ὡς ἔπος εἰπεῖν, ἢ οὐδενὸς προσδέονται ἢ βραχείως
πάνυ. PLAT. GORG. 450 D.

Ὡς δὲ συντόμως εἰπεῖν, *to speak concisely*. XEN. OEC. XII. 19.

Ὡς δὲ συνελόντι εἰπεῖν. XEN. MEM. III, 8, 10.

Χῶρος δ' ὄδ' ἱρός, ὡς ἀπεικάσαι. SOPH. O. C. 16.

Καὶ τὸ ξύμπαρ εἰπεῖν. THUC. I, 138. (So VI, 82, ἐς τὸ
ἀκριβέως εἰπεῖν.)

Ὡς μικρὸν μεγάλῳ εἰκάσαι. THUC. IV, 36.

Ὡς γ' ἐμοὶ χρῆσθαι κριτῇ. EUR. Alc. 801.

Ὡς πρὸς ὑμᾶς εἰρησθαι, i. e. *between us*. PLAT. REP. X,
595 B.

Οὐδ' ἐγὼ ψέγω τούτους, ὥς γε διακόνους εἶναι πόλεως. PLAT. Gorg. 517 B.

*Ὅσον γέ με εἰδέναι, *at least as far as I know*. PLAT. Theaet. 145 A.

So ὥς ἐμοὶ δοκεῖν, or simply, ἐμοὶ δοκεῖν, like ὥς ἐμοὶ δοκεῖ, *as it seems to me*; ὀλίγου δεῖν, *to want little*, i. e. *almost*. (See Note 1.)

REMARK. The force of ὥς in this construction can hardly be expressed in English, although it resembles that of ὥς used for ὥστε in § 98, 2, Note 1. That it is not a Demonstrative, as might be supposed from the translation of ὥς εἰπεῖν, *so to speak*, is plain from such expressions as ὥς συντόμως εἰπεῖν, *to speak concisely*.

NOTE 1. In the phrase ὀλίγου δεῖν (lit. *to want little*), *little short of, almost*, which belongs under this head, δεῖν is often omitted, so that the Genitive ὀλίγου stands alone in the sense of *almost*. E. g.

*Ὀλίγου φροῦδος γεγήνημαι. ARIST. Nub. 722.

NOTE 2. In the phrase ἐκὼν εἶναι (sometimes τὸ ἐκὼν εἶναι), *willing* or *willingly*, εἶναι appears to be superfluous: the phrase is used chiefly in *negative* sentences. Εἶναι appears superfluous also in such expressions as τὸ νῦν εἶναι, *at present*, τὸ τήμερον εἶναι, *to-day*, and τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*. E. g.

*Ἐκὼν γὰρ εἶναι οὐδὲν ψεύσομαι, *willingly I will tell no falsehood*. PLAT. Symp. 215 A.

Οὐκ ἔμην γε κατ' ἀρχὰς ὑπὸ σοῦ ἐκόντος εἶναι ἐξαπατηθήσεσθαι. PLAT. Gorg. 499 C.

(Ἀνάγκη ἔχειν) τὴν ἀψεύδειαν καὶ τὸ ἐκόντας εἶναι μηδαμῇ προσδέχεσθαι τὸ ψεῦδος. PLAT. Rep. VI, 485 C.

*Ἀπόχη μοι τὸ νῦν εἶναι ταῦτ' εἰρηκέναι. ISOC. Antid. p. 119, 270.

Τὸ ἐπ' ἐκείνοις εἶναι ἀπωλώλειτε. XEN. Hell. III, 5, 9.

Τὸ μὲν τήμερον εἶναι χρῆσασθαι αὐτῇ, *to use it to-day*. PLAT. Crat. 396 E.

Similar is the expression, τὴν πρώτην εἶναι (for τὴν πρώτην), *at first*, in HDT. I, 153.

§ 101. The Infinitive is sometimes used in the sense of the Imperative. This is especially common in Homer. E. g.

Τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι.
 Μὴ οἱ μῦθον ἅπαντα πιφανοσκέμεν, ὄν κ' εἰδῆς,
 Ἄλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι,
now therefore be thou never indulgent to thy wife, &c. Od. XI, 441.

Τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 Σῶμα δὲ οἰκᾶδ' ἐμὸν δόμεναι πάλιν. II. VII, 78.
 Σὺ δὲ . . . τὰς πύλας ἀνοίξας ὑπεκθεῖν καὶ ἐπειγέσθαι, *and do you, having opened the gates, rush out and press on.* THUC. V, 9.

REMARK. It will be noticed that, when the Infinitive stands for the Imperative, its Subject is in the Nominative, but in the four constructions that follow, §§ 102–105, its Subject is in the Accusative.

§ 102. The Infinitive is sometimes used for the Optative in the expression of a wish referring to the future. This occurs chiefly in poetry. E. g.

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδείος υἱόν, *Father Zeus, may the lot fall on Ajax or on the son of Tydeus.* II. VII, 179.

Ἐρμῆ ἔμπολαίε, τὴν γυναῖκα τὴν ἐμὴν
 Οὔτω μ' ἀποδόσθαι τὴν τ' ἐμαντοῦ μάτερα,
O that I could sell my wife and my mother at this rate! ARIST. Acharn. 816.

Θεοὶ πολῖται, μὴ με δουλείας τυχεῖν. AESCH. Sept. 253.

§ 103. In laws, treaties, proclamations, and formal commands, the Infinitive is often used in the leading sentences, depending on some word like ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be either understood, or expressed in a preceding sentence. E. g.

Ταμίαι δὲ τῶν ἱερῶν χρημάτων αἰρεῖσθαι μὲν ἐκ τῶν μεγίστων

τιμημάτων . . . τὴν δὲ αἵρεσιν τούτων καὶ τὴν δοκιμασίαν γίγνεσθαι καθάπερ ἢ τῶν στρατηγῶν ἐγίγνετο, and (be it enacted) that treasurers of the sacred funds be chosen, &c. PLAT. Leg. 759 E.

So in most of the laws (genuine or spurious) standing as quotations in the text of the Orators, as in DEM. Aristocr. 627, 21 : Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου καὶ τραύματος ἐκ προνοίας, κ. τ. λ.

Ἔτη δὲ εἶναι τὰς σπονδὰς πενήκοντα, and that the treaty shall continue fifty years. THUC. V, 18.

Ἀκούετε λεφὶ τοὺς ὀπλίτας νυνμενὶ

Ἀνελομένους θῶπλα ἀπιέναι πάλιν οἴκαδε. ARIST. Av. 448.

§ 104. The Infinitive, with or without τὸ, is used in expressions of *surprise* or *indignation*. E. g.

Τὸ δὲ μηδὲ κυνὴν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, but to think that I, wretched fellow, should have come from home without even my cap! ARIST. Nub. 268.

Τούτον δὲ ὑβρίζεις; ἀναπνεῖν δέ; ὅν εἴ τις ἐὰ ζῆν, ἀγαπᾶν ἔδει. DEM. Mid. 582, 2.

Τῆς μωρίας· τὸ Δία νομίζεις, ὄντα τηλικουτονί, what folly! to believe in Zeus, now you are so old! ARIST. Nub. 819.

Compare VERG. Aen. I, 37 : Mene incepto desistere victam.

§ 105. In narration the Infinitive often appears to stand for the Indicative; depending, however, on some word like λέγεται, it is said, which is generally expressed (or at least implied) in something that precedes. E. g.

“Ἄλλ', ὦ παῖ,” φάσαι τὸν Ἀστυάγην, “οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα.” . . . “Ἄλλὰ καὶ σέ,” φάσαι τὸν Κῦρον, “ὄρῳ,” κ. τ. λ. . . . Καὶ τὸν Ἀστυάγην ἐπερέσθαι, “καὶ τίνοι δὴ σὺ τεκμαιρόμενος λέγεις;” “Ὅτι σε,” φάσαι, “ὄρῳ,” κ. τ. λ. . . . Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπέειν, κ. τ. λ. . . . Καὶ τὸν Κῦρον εἰπέειν, κ. τ. λ. XEN. Cyr. I, 3, 5 and 6. (Here all the Infinitives, and twelve others which follow, depend on λέγεται in § 4.)

Καὶ τὸν κελεῦσαι δοῦναι, and he commanded him to give it. Id. I, 3, 9.

So in HDT. I, 24 the story of Arion and the dolphin is told in this construction, the Infinitives all depending on a single λέγουσι at the beginning. See § 101, Remark.

§ 106. Πρίν, *before, before that, until*, besides taking the Indicative, Subjunctive, and Optative, like εἶωσ, is also followed by the Infinitive. This is its most common construction in Homer; but in other authors the Infinitive is used chiefly when the leading Verb is *affirmative*, the ordinary construction with the finite moods being more common when the leading Verb is *negative*.

For the Indicative, Subjunctive, and Optative after πρίν, see § 67, with the Notes.

1. In Homer the Infinitive follows πρίν without regard to the leading sentence. E. g.

Ναῖε δὲ Πηδαῖον πρὶν ἐλθεῖν νῆας Ἀχαιῶν. II. XIII, 172.

*Ἐφθῆ δρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν. II. XVI, 322.

Σφῶν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,

Πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέγμερα ἔργα,
before they saw the war, &c. II. VIII, 452. (See Note 4.)

Φεύγει πρὶν περ ὄμιλον ἀολλισθήμεναι ἀνδρῶν. II. XV, 588.

*Ἡ κ' ἔτι πολλοὶ γαίαν ὀδᾶξ εἶλον πρὶν *Ἰλιον εἰσαφικέσθαι.
II. XXII, 17.

*Ἄλλὰ οἱ αὐτῷ Ζεὺς ὀλέσειε βίην πρὶν ἡμῖν πῆμα φυτεῦσαι.
Od. IV, 668.

Δῖσ' ὄφραλλ' . . . ἄλλοσ' ὀλέσθαι πρὶν ἐλθεῖν. Od. XVIII, 402.

Οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. II. XIX, 423.

Οὐδέ τι θυμῷ τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
II. XIX, 313.

Οὐδ' ἀπολῆγει πρὶν χροὸς ἀνδρομέοιο διελθεῖν. II. XX, 100.

Οὐ μ' ἀποτρέψεις πρὶν χαλκῷ μαχέσασθαι. II. XX, 257.

Μηδ' ἀντίος ἴστασ' ἐμεῖο πρὶν τι κακὸν παθείν. II. XX, 198.

See § 67, Note 1.

2. In post-Homeric Greek the Infinitive regularly follows πρίν when the leading sentence is *affirmative*. E. g.

Πρὶν ὦν παρεῖναι ἐκείνον ἐς τὴν Ἀττικὴν, ὑμέας καιρὸς ἐστὶ
προβῶθῆσαι ἐς τὴν Βοιωτίαν, *before he comes into Attica, &c.* HdT.
VIII, 143.

Ὄϊον εὔρεν τεσσαράκοντα καὶ δεκτὸν παρθένουσι, πρὶν μέσον ἄμαρ ελεῖν, ὠκύτατον γάμον. PIND. Pyth. IX, 196.

Ἄποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι. THUC. II, 12. So THUC. II, 13, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττικὴν.

Ἀφίεσαν τὰ βέλη πολλὰ πρὶν ἐξικνεῖσθαι. XEN. Cyr. III, 3, 60.

Πρὶν μὲν οὖν ἔχεσθαι τὰ ἄκρα οὐδὲν εἰδείσθε εἰρήνης. Id. III, 2, 12.

Ἡμεῖς τοίνυν Μεσσήνην εἰλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν καὶ κρατῆσαι τῆς ἠπείρου, καὶ πρὶν οἰκισθῆναι τινὰς τῶν πόλεων τῶν Ἑλληνίδων. ISOC. Archid. p. 121 A. § 26.

Καὶ πρὶν ἐξ μῆνας γεγονέναι, ἀπέδωκε. PLAT. Prot. 320 A.

Πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας ἔξελθε, *before seeking further, &c.* SOPH. O. C. 36.

Ἄπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν

Νέον παλαιῶ, πρὶν τὸδ' ἐξηντληκέναι,

we are ruined then, if we shall add a new calamity to the former one, before we shall have exhausted that. EUR. Med. 79. (See § 18, 3, Note.)

NOTE 1. The Infinitive after *πρὶν* was probably not accompanied by *ἄν*. (See Krüger's note on HDT. I, 140.)

NOTE 2. *Πρὶν* with the Infinitive after *negative* sentences is rare in the Attic poets, but more frequent in Attic prose. (See § 67, Note 2.) E. g.

Οὐκ ἂν μεθείτο, πρὶν καθ' ἥδον ἄν κλύειν. SOPH. Tr. 197.

Πρὶν ἰδεῖν δ', οὐδεὶς μάντις τῶν μελλόντων, ὅ τι πράξει. SOPH. Aj. 1418. So AESCH. Sept. 1048, Agam. 1067.

Καὶ δι' αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῇ ἔργῳ ἔσμεν, τοὺς ξυμμάχους τοῦσδε παρεκαλέσατε. THUC. I, 68. So I, 39; V, 10; VII, 50.

Οὐδὲ γὰρ τούτων πρὶν μαθεῖν οὐδεὶς ἠπίστατο. XEN. Cyr. IV, 3, 10.

Αὕτη ἡ γυνή, πρὶν μὲν ὡς Ἄφοβον εἰλθεῖν, μίαν ἡμέραν οὐκ ἐχῆρευεν. DEM. Onet. I, 873, 10.

NOTE 3. *Πρὶν* ἢ, *πρότερον ἢ* (*priusquam*), *πρόσθεν ἢ*, and even *ὑστερον ἢ*, like *πρὶν*, may be followed by the Infinitive. (See § 67, Note 3.) E. g.

Οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμίτιχον σφῆων βασιλεῦσαι, ἐνόμιζον ἐιωτοῦς πρώτους γενέσθαι πάντων ἀνθρώπων. HDT. II, 2

Ἐπὶ τοὺς πομπίας πρότερον ἢ αἴσθησθαι αὐτοὺς εὐθὺς ἐχώρησεν, *before they perceived them.* THUC. VI, 58. So I, 69.

Πρίν δὲ ἀναστῆναι, ἔτεσιν ὕστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι, Πάμμυλον πέμψαντες ἐς Σελινόυντα κτίζουσιν, i. e. *a hundred years after their own settlement.* THUC. VI, 4.

NOTE 4. Πρίν or πρίν ἦ is very often preceded by πρότερον, πρόσθεν, πάρος, or another πρίν (used as an Adverb), qualifying the leading Verb. (See § 67, Note 4.) E. g.

Ἀποθνήσκουσι πρότερον πρίν δηλοῖ γίγνεσθαι οἳ ἦσαν. XEN. CΥΓ. V, 2, 9.

Καὶ ὤμοσαν μὴ πρίν ἐς Φώκαιαν ἤξειν πρίν ἢ τὸν μύδρον τοῦτον ἀναπεφηνῆναι. HDT. I, 165.

Πάρος δ' οὐκ ἔσσεται ἄλλως, πρίν γε . . . νῶ πειρηθῆναι. II. V, 220.

Μὴ πρίν ταραξῆς, πρίν τόδ' εἶ θέσθαι, τέκνον. EUR. Herc. F. 605.

NOTE 5. Πάρος, in the sense of πρίν, is used in Homer with the Infinitive, but never with the other moods. E. g.

Τέκνα ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι. Od. XVI, 218.

Οὐδέ οἱ ὕπνος πίπτεν ἐπὶ βλεφάροισι πάρος καταλέξει ἀπαντα. Od. XXIII, 309.

REMARK. The rules for the *Tenses* of the Infinitive are given in Chapter Second. It will be seen from a comparison of these, that the *Present* and the *Aorist* are the only tenses ordinarily used in constructions in which the Infinitive *in itself* has no reference to time, that is, in all except Indirect Quotation and that mentioned in § 15, 1, Note 1 (where the Infinitive has an Article and *at the same time* a Subject). In these two constructions each tense has its own force, as in the Indicative; but in all others the Perfect is used only for the sake of emphasis (§ 18, 3, Note), and the Future only in the few cases mentioned in § 27, Note 2, *a* and *b*, for the same purpose. (See § 27, Note 1.)

CHAPTER VI.

THE PARTICIPLE.

§ 107. The Participle has three distinct uses : — first, it may express a simple *attribute*, like an ordinary Adjective ; secondly, it may define the *circumstances* under which the action of the sentence takes place ; thirdly, it may form part of the predicate in connection with certain Verbs, with a force often resembling that of the Infinitive.

REMARK. As the Infinitive may be considered as a Verbal Noun, so the Participle is always a Verbal Adjective ; both alike retaining all the attributes of a Verb which are consistent with their nature. See § 90.

§ 108. 1. The Participle, like any other Adjective, may qualify a Noun.

In such expressions it must often be translated by a finite Verb and a Relative, especially when the Participle is preceded by the Article. E. g.

Πόλις κάλλει διαφέρουσα, a city *excelling in beauty*. Ἄνθρωπος καλῶς πεπαιδευμένος, a man *who has been (or is) well educated*. Οἱ πρέσβεις οἱ παρὰ Φιλίππου πεμφθέντες, the *ambassadors who had been sent from Philip*. Ἄνδρες οἱ τοῦτο ποιήσονται, *men who will do this*.

Ἐν τῇ Μεσσηνίᾳ ποτὲ οὔση γῆ, *in the land which was once Messenia*. See § 16, 2.

Στρατεύουσιν ἐπὶ τὰς Αἰόλου νήσους καλουμένας, *they sail*

against the so-called *Æolian islands* (lit. the islands called those of *Æolus*). THUC. III, 88.

Αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις, the natures which seem to be best. XEN. Mem. IV, 1, 3.

Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι. THUC. VII, 23.

Τὸν κατειληφὸτα κίνδυνον τὴν πόλιν. DEM. Cor. 301, 28.

2. The Participle preceded by the Article may be used *substantively*, like any other Adjective. In this case it is always equivalent to *ἐκεῖνος ὃς* (*he who*) and a finite Verb in the tense of the Participle. E. g.

Οἱ κρατοῦντες, the conquerors. Οἱ ἡσώμενοι, the vanquished. Οὗτός ἐστι ὁ τοῦτο ποιήσας, this is the one who did it. Οὗτοί εἰσιν οἱ ὑμᾶς πάντας ἀδικήσοντες, these are the men who will wrong you all.

Παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, among those who seem to be best. XEN. Mem. IV, 2, 6.

Ἦν δὲ ὁ μὲν τὴν γνώμην ταύτην εἰπὼν Πείσανδρος, and Peisander was the one who gave this opinion. THUC. VIII, 68.

Τοῖς Ἀρκάδων σφετέροις οὔσι ξυμμάχοις προεῖπον, they proclaimed to those of the Arcadians who were their allies. THUC. V, 64.

Ἄφλεκτόν ἐγὼ φημι εἶναι (τούτων) τῷ σωφρονεῖν δυνησομένῳ, for one who is to be able to be discreet. XEN. Symp. IV, 26.

NOTE 1. When the Participle, in either of these constructions, refers to a purpose or intention, it is generally Future, rarely Present. E. g.

Νόμον δημοσίᾳ τὸν ταῦτα κωλύσοντα τίθειναι τοντοί, they have publicly enacted this law, which is to prevent these things. DEM. Mid. 530, 10.

Τῶν ἐργασομένων ἐνόντων, there being men in the country to cultivate it. XEN. An. II, 4, 22. (See § 110, 1.)

Ὁ ἡγησόμενος οὐδεὶς ἔσται, there will be nobody who will lead us. Id. II, 4, 5.

Πολλοὺς ἔξομεν τοὺς ἐτοίμως συναγωνιζομένους ἡμῖν. ISOCH. Pac. p. 186 D, § 139.

See the more common use of the Future Participle to express a purpose, § 109, 5.

NOTE 2. Participles, like Adjectives, are occasionally used substantively even without the Article, in an indefinite sense; but generally only in the plural. E. g.

**Ἐπλεῖ δώδεκα τριήρεις ἔχων ἐπὶ πολλὰς ναῦς κεκτημένους, he sailed with twelve triremes against men who had many ships. XEN. Hell. V, 1, 19.*

**Ὅταν πολεμούντων πόλις ἀλφῶ, whenever a city of belligerents is taken. XEN. Cyr. VII, 5, 73.*

Μετὰ ταῦτα ἀφικνούνται μοι ἀπαγγέλλοντες ὅτι ὁ πατήρ ἀφείται, there come messengers announcing, &c. ISOC. Trapez. p. 360 C. § 11.

Δύναιτ' ἄν οὐδ' ἄν ἰσχύων φυγεῖν, not even a strong man could escape. SOPH. EL. 697. (For the double ἄν with δύναίτο, see § 42, 3, N. 1.)

NOTE 3. In the poets, the Participle with the Article sometimes becomes so completely a Substantive, that it is followed by an Adnominal Genitive rather than by the case which its verbal force would require.

A few expressions like *οἱ προσήκοντες, relatives*, and *τὸ συμφέρον* or *τὰ συμφέροντα, gain, advantage*, are used in the same way even in prose. E. g.

**Ὁ ἐκείνου τεκῶν, his father. EUR. EL. 335. (We should expect ὁ ἐκείνον τεκῶν.)*

Τὰ μικρὰ συμφέροντα τῆς πόλεως, the small advantages of the state. DEM. Cor. 234, 26.

Βασιλέως προσήκοντές τιες. THUC. I, 128.

NOTE 4. In the poets and in Thucydides, the neuter singular of the Present Participle with the Article is sometimes used in the sense of an abstract verbal Noun, where we should expect the Infinitive with the Article. E. g.

**Ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, in the want of practice, &c. THUC. I, 142. (Here we should expect ἐν τῷ μὴ μελετᾶν.)*

Γνώτω τὸ μὲν δεδιὸς αὐτοῦ τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν . . . ἀδείστερον ἐσόμενον. THUC. I, 36. (Here τὸ δεδιός, fear, is used like τὸ δεδιέναι, and τὸ θαρσοῦν, courage, like τὸ θαρσεῖν or τὸ θάρσος.)

Μετὰ τοῦ δρωμένου, with action. THUC. V, 102.

Καὶ σέ γ' εἰσάξω· τὸ γὰρ νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν. SOPH. Phil. 674. (τὸ νοσοῦν = ἡ νόσος.)

Τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων

Οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν. SOPH. Trach. 196.

Compare with this the use of the neuter singular of an Adjective for the corresponding abstract Noun; as, τὸ καλόν, *beauty* (for τὸ κάλλος).

REMARK. Such expressions as τὸ κρατοῦν τῆς πόλεως, *the ruling part of the state*, τὸ δοξάζον τῆς ψυχῆς, &c. must not be confounded with the examples belonging under Notes 3 and 4. They are merely cases of the Partitive Genitive after a Participle used as a Noun.

NOTE 5. Some Present Participles are occasionally used like Predicate Adjectives after εἰμί or γίγνομαι. Such are especially διαφέρων, ἔχων (with an Adverb), προσήκων, πρέπων, δέον, ἐξόν, and συμφέρον. E. g.

Τί ποτ' ἐστὶν οὗτος ἐκείνου διαφέρων; *in what is this man different from that one?* PLAT. Gorg. 500 C.

Συμφέρον ἦν τῇ πόλει, *it was advantageous to the state.* DEM. F. L. 364, 25.

So after ὑπάρχω in Demosthenes; as, τοῦτο μὲν γὰρ ὑπάρχειν ὑμᾶς εἰδότας ἡγούμαι, Cor. 257, 25, *for I think that you are aware of this.*

NOTE 6. The poets sometimes use a Present or Aorist Participle with εἰμί as a periphrasis for the simple form of the Verb. When this occurs in prose, each part of the expression always has some peculiar force. E. g.

* Ἄν ἡ θέλουσα, πάντ' ἐμοῦ κομίζεται, *whatever she wants, she always obtains from me.* SOPH. O. T. 580. (Here ἡ θέλουσα is used for θέλη.)

Οὐκ εἰς δλεθρον; οὐ σιωπήσας ἔσει; Id. 1146.

* Ἡ τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; *or is not this something that happens among us?* PLAT. Phileb. 39 C.

* Ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ . . . ἀξίος θαυμάσαι, *Themistocles was one who manifested, &c.* THUC. I, 138.

For the use of the Perfect Participle in the same way, see § 17, Note 2.

For the Aorist Participle with ἔχω as a Periphrasis for the Perfect Indicative, see below, § 112, Note 7.

§ 109. The Participle is used to define the *circumstances* under which the action of the sentence in which it stands takes place. It may in this sense be connected with any Substantive in the sentence, and agree with it in case.

The relations expressed by the participle in this use are the following:—

1. *Time*, the various tenses of the Participle denoting various points of time, which are of course all referred to that of the leading Verb. E. g.

Ταῦτα εἰπὼν ἀπῆει, *when he had said this, he departed*. Ἀπήνησα Φιλίππῳ ἀπιόντι, *I met Philip as he was departing*. Τοῦτο πεποιηκότες ἀπελεύσονται.

Τυραννέυσας δὲ ἔτη τρία Ἰππίας . . . ἐχώρει ὑπόσπονδος ἐς Σίγειον. THUC. VI, 59.

Ταῦτα ἔπραττε στρατηγῶν, *he did these things while he was general*. Ταῦτα πράξει στρατηγῶν, *he will do these things when he is general*.

2. *Means*. E. g.

Ληιζόμενοι ζῶσιν, *they live by plunder*. XEN. Cyt. III, 2, 25.

Τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικούντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην ἂν τὴν Ἑλλάδα ποιήσειαν. ISOC. Panath. p. 241 D, § 44.

Οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν ἀλλ' οἰκείοις, εὐδαίμοσιν ἕξεσσι γενέσθαι, *by the use, not of foreign, but of domestic examples, &c.* DEM. Ol. III, 35, 1. (So often *χρῶμενος* with the Dative.)

3. *Manner*, and similar relations, including *manner of employment, &c.* E. g.

Προεῖλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws, rather than to live disobeying them*. XEN. Mem. IV, 4, 4.

Ἀρπάσαντας τὰ ὄπλα πορεύεσθαι, *to march having snatched up their arms (i. e. eagerly)*. DEM. Ol. III, 34, 8.

Τοῦτο ἐποίησεν λαθῶν, *he did this secretly*. (See below, N. 8.)

Ἀπεδήμει τριηραρχῶν, *he was absent on duty as trierarch*.

4. *Cause or ground of action.* E. g.

Λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί, and *I speak for this reason, because I wish, &c.* PLAT. Phaed. 102 D.

Ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, *because they believed them to be base.* XEN. Mem. I, 2, 22.

Τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότης ἀμείρους αὐτῶν φεύγοιεν, *with what object in view, &c.* (i. e. *wishing what*)? PLAT. Phaed. 63 A. (See below, N. 7.)

For the Participle with ὡς, used to express a cause assigned by another, see below, Note '4.

5. *Purpose or object,* expressed by the Future Participle, rarely by the Present. E. g.

Παρελήλυθα συμβουλεύσων, *I have risen to give my advice.* ISOC. Archid. § 1.

Ἐβουλεύσαντο πέμπειν ἐς Λακεδαίμονα πρέσβεις ταῦτά τε ἔρουντας καὶ Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς, *in order to say this, and to ask for Lysander as admiral.* XEN. Hell. II, 1, 6.

Ἐὰν εἰς πόλεμον (ἢ πατρὶς) ἄγῃ τρωθησόμενον ἢ ἀποθανοῦμενον, ποιητέον ταῦτα, *even if ū lead any one into war to be wounded or to perish.* PLAT. Crit. 51 B.

*Ἐτυχον γὰρ αἱ μὲν (νῆες) ἐπὶ Καρίας οἰχόμεναι, . . . περιεαγγέλλουσαι βοηθεῖν, *for some of the ships happened to be gone towards Caria, in order to give them notice to send aid.* THUC. I, 116. (When the Present is thus used for the Future, it seems to express the attendant circumstances, rather than the mere purpose.)

6. *Condition,* the Participle standing for the Protasis of a conditional sentence, and its tenses representing the various forms of Protasis expressed by the Indicative, Subjunctive, or Optative (according to § 52, 1). E. g.

Οἶεὶ σὺ *Ἀλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἂν, ἢ Ἀχιλλεῖα Πατρόκλῳ ἔπαποθανεῖν, μὴ οἰομένους ἀθάνατον μνήμην ἀρετῆς πέρι ἑαυτῶν ἔσεσθαι, *do you think that Alcestis would have died for Admetus, if she had not believed, &c.* PLAT. Symp. 208 D. (Here μὴ οἰομένους is equivalent to εἰ μὴ φροντο.)

Οὐ γὰρ ἂν αὐτοῖς ἔμελεν μὴ τοῦτο ὑπολαμβάνουσιν, *for it*

would not have concerned them, unless they had had this idea. DEM. Phil. III, 123, 25. (Here μή ὑπολαμβάνουσιν is equivalent to εἰ μή τοῦτο ὑπελάμβανον.)

* Ἀστρων ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολάς

Καὶ γῆς ἔνερθε, δυνατὸς ὧν δρᾶσαι τάδε,

if I should be able to do this (εἰ δυνατὸς εἶην). EUR. Phoen. 504.

See other examples under § 52, 1.

7. *Opposition, or limitation*, where the Participle is often to be translated by *although* or *notwithstanding*. E. g.

Ὅτος δὲ καὶ μεταπεμφθῆναι φάσκων ὑπὸ τοῦ πατρός, καὶ ἔλθων εἰς τὴν οἰκίαν, εἰσελθεῖν μὲν οὐ φησιν, . . . Δημοφῶντος δ' ἀκοῦσαι γραμματεῖον ἀναγιγνώσκοντος, . . . καὶ προεἰσεληλυθὼς καὶ ἅπαντα διωμολογημένος πρὸς τὸν πατέρα, and this man, although he admits that he was summoned, and although he did go to the house, yet denies that he went in, &c., although he had previously gone in and arranged everything with my father. DEM. Aph. II, 839, 29.

* Ὀλίγα δυνάμενοι προορᾶν περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν, although we are able to foresee few things, &c. XEN. Cyr. III, 2, 15.

The Participle in this sense is very often accompanied by *καίπερ* and other particles. See below, Note 5.

8. *Any attendant circumstance*, the Participle being merely *descriptive*. E. g.

Καὶ παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, and having taken the Bœotians with them, they marched against Pharsalus. THUC. I, 111.

Παραγγέλλει τῷ Κλεάρχῳ λαβόντι ἦκειν ὅσον ἦν αὐτῷ στρατεύμα. XEN. An. I, 2, 1.

* Ἐρχεται Μανδάνη . . . τὸν Κύρον τὸν υἱὸν ἔχουσα, Mandane comes with her son Cyrus. XEN. Cyr. I, 3, 1. (See below, N. 8.)

NOTE 1. (a.) The Adverbs τότε, ἤδη (τότε ἤδη), ἐνταῦθα, εἶτα, ἔπειτα, and οὕτως are often joined to the Verb of the sentence in which the *temporal* Participle stands. E. g.

* Ἐκέλευεν αὐτὸν συνδιαβάνατα ἔπειτα οὕτως ἀπαλλάττεσθαι, he

commanded that, after he had joined them in crossing, he should then retire as he proposed. XEN. AN. VII, 1, 2.

Πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι ἐβόηθον αὐτῇ. HDI. VI, 23.

Ἀποφυγῶν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, and having escaped these also, he was then chosen general of the Athenians. HDI. VI, 104.

(b.) Ἐἶτα, ἔπειτα, and οὕτως sometimes refer in the same way to a Participle expressing opposition or limitation; in which case they may be translated by nevertheless, after all. E. g.

Πάντων δ' ἀποπότατόν ἐστι, τηλικαύτην ἀνελόνας μαρτυρίαν οὕτως οἰεσθαι δεῖν εἰκῆ πιστεύεσθαι παρ' ὑμῖν, that, although they have destroyed so important a piece of evidence, they after all think, &c. DEM. Aph. II, 837, 10.

Δεινὰ μὲν' ἂν πάθοις, εἰ Ἀθήναζε ἀφικόμενος, οὐ τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν, ἔπειτα σὺ ἐνταῦθα τοῦτον μόνος ἀτυχῆσαις, if, although you are come to Athens, you should after all be the only one to fail in obtaining this. PLAT. GORG. 461 E.

(c.) Οὕτως, διὰ τοῦτο, and διὰ ταῦτα sometimes refer in the same way to a Participle denoting a cause. E. g.

Νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. XEN. AN. I, 7, 3.

NOTE 2. The Adverbs ἅμα, μεταξύ, εὐθύς, αὐτίκα, and ἐξαίφνης are often connected (in position and in sense) with the temporal Participle, although grammatically they qualify the Verb of the sentence.

The force of each can be best seen from the examples. E. g.

Ἄμα προῶν ἐπεσκοπεῖτο εἴ τι δυνατόν εἴη τοὺς πολεμίους ἀσθενεστέρους ποιεῖν, as he advanced, he looked at the same time to see whether it was possible, &c. XEN. Cyr. V, 2, 22.

Ἄμα καταλαβόντες προσεκέατό σφι, as soon as they had overtaken them, they pressed hard upon them. HDI. IX, 57.

Νεκρὸς μεταξὺ δὲ δρύσσων ἐπαύσατο, μαρτηῖον ἐμποδίου γενομένου, Necho stopped while digging (the canal), &c. HDI. II, 158.

Πολλαχῶ δὴ με ἐπέσχε λέγοντα μεταξύ, it often checked me while speaking. PLAT. Apol. 40 B.

Ἐπιτόνῃ ἀσκήσει εὐθύς νέοι ὄντες τὸ ἀνδρείον μετέρχονται, by

toilsome discipline, even while they are still young, &c. THUC. II, 39.

Τῷ δεξιῷ κέρα εὐθὺς ἀποβεβηκότι οἱ Κορίνθιοι ἐπέκειντο, the Corinthians pressed upon the right wing, as soon as it was disembarked. THUC. IV, 43.

Ἀρξάμενος εὐθὺς καθισταμένου, beginning as soon as it (the war) broke out. THUC. I, 1.

Διόνυσον λέγουσι ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράψατο Ζεὺς, they say of Dionysus that, as soon as he was born, Zeus sewed him into his thigh. HDT. II, 146.

Εἰ δέ τισιν ὑμῶν ἐξαίφνης ἀκούσασιν ἀπιστότερος προσπέτω-
κεν ὁ τοιοῦτος λόγος, ἐκείως τὴν ὑπόλοιπον ποιήσασθε ἀκράσιν, if such a statement has appeared rather incredible to any of you on first hearing it, &c. AESCHIN. COR. § 59.

Τὴν ψυχὴν θεωρῶν ἐξαίφνης ἀποθανόντος ἐκάστου, viewing the soul of each one the moment that he is dead. PLAT. GORG. 523 E.

NOTE 3. (a.) Ἄτε or ἄτε δή, οἶον, οἷα or οἷα δή, as, inasmuch as, are used to emphasize a Participle denoting the cause or ground of an action. Here the cause assigned is stated merely on the authority of the speaker or writer, no reference being made to the cause assigned by the actor himself. E. g.

Ὁ δὲ Κῦρος, ἄτε παῖς ὦν καὶ φιλόκαλος καὶ φιλότιμος, ἦδετο τῇ στολῇ, but Cyrus, inasmuch as he was a child, &c. XEN. CYR. I, 3, 3.

Μάλα δὲ χαλεπῶς πορευόμενοι, οἷα δὲ ἐν νυκτί τε καὶ φόβῳ ἀπιόντες, εἰς Αἰγύθωνα ἀφικνοῦνται, inasmuch as they were departing by night, &c. XEN. HELL. VI, 4, 26.

In Herodotus ὥστε is used in the same sense; as in I, 8: ὥστε ταῦτα νομίζων, inasmuch as he believed this.

(b.) Ὡσπερ with the Participle occasionally has the same force as ἄτε. E. g.

Ὁ δ' ὥσπερ ὦν δίκαιος οὐκ ἐφέσπετο λόγοις, inasmuch as he was just, &c. EUR. HIPPOL. 1307.

Ὡσπερ ἤδη ἐγγυτέρω ὦν τῶν ἐκεῖ, μᾶλλον τι καθορᾶ αὐτά, as he is now nearer, &c. PLAT. REP. I, 330 E.

Generally, however, ὥσπερ with the Participle has the force of as if, and introduces a comparison; the Participle belonging under § 109, 6, and an Apodosis being understood. E. g.

Ὡσπερ ἤδη σαφῶς εἰδότες, οὐκ ἐθέλει' ἀκούειν, as if you

already knew well, you are unwilling to hear (i. e. as you would be, if you already knew well). ISOC. PAC. p. 160 C. § 9.

NOTE 4. (a.) Ὡς is used with Participles denoting a *cause*, and with those denoting a *purpose*, to show that the cause or purpose is that *assumed* or *assigned* by the actor himself, without regard to the opinion of the speaker or writer as to the *real* cause or purpose. E. g.

Τὸν Περικλέα ἐν αἰτία εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκείνον ταῖς συμφοραῖς περιπεπωκότες, they found fault with Pericles, on the ground that he had persuaded them to engage in the war, and that through him they had met with the calamities. THUC. II, 59. (Here Thucydides himself is not responsible for the statements made by the Participles; as he would be, if ὡς were omitted.) See § 111.

Ἄγανακτοῦσιν ὡς μεγάλων τιῶν ἀπεστερημένοι, they are indignant, because (as they allege) they have been deprived, &c. PLAT. Rep. I, 329 A.

Οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες, the Athenians prepared with the (avowed) intention of going to war. THUC. II, 7. Συλλαμβάνει Κύρον ὡς ἀποκτενῶν, he seizes Cyrus with the (avowed) object of putting him to death. XEN. AN. I, 1, 3.

(b.) Ὡς is also sometimes used before Participles in connection with Verbs of *knowing*, &c., included, in § 113. (See § 113, Note 10.)

NOTE 5. (a.) The Participle expressing *opposition* or *limitation* is often strengthened by *καίπερ* or *καί*, although (negatively οὐδέ or μηδέ, with or without *περ*), *καὶ ταῦτα*, and *that too*. Ὅμως, nevertheless, may be connected with the Participle (like ἅμα, &c. N. 2), belonging, however, grammatically to the leading Verb. E. g.

Ἐπιοκτεῖρω δὲ νῦν δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ, although he is my enemy. SOPH. AJ. 122.

Ἐκτορα καὶ μεμαῶτα μάχης σήσσεσθαι δίω. II. IX, 655. Οὐκ ἂν προδοίην, οὐδέ περ πράσσων κακῶς. EUR. PHOEN. 1624.

Γυναικὶ πείθου, μηδὲ τάληθῆ κλύων. EUR. HIP. FR. 8.

Πείθου γυναιξί, καίπερ οὐ στέργων ὅμως. AESCH. SEPT. 712. (Here ὅμως qualifies πείθου; although, as usual, it is connected (in position) with the Participle.)

Ἄδικαίς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γέλῶν ἀναπείθων, καὶ ταῦτα οὕτω πολέμιον ὄντα τῷ γέλῳτι. XEN. Cyr. II, 2, 16.

(b.) In Homer, the two parts of *καὶ . . . περ* are generally separated, either by the Participle itself, or by some emphatic word connected with it. *Καὶ* is here very often omitted, so that *πέρ* stands alone in the sense of *although*.

Both of these uses are found also in the Attic poets. E. g.

Τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, κείσθαι. II. VIII, 125.

Καὶ κρατερός περ ἑὼν, μενέτω τριτάτῃ ἐνὶ μοίρῃ. II. XV, 195.

Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχειο κηδομένη περ,

Μή σε φίλην περ εἶδυσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι

Θειομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ

Χραιομεῖν. II. I, 586.

Κἀγὼ σ' ἰκνοῦμαι, καὶ γυνή περ οὐσ' ὄμωσ. EUR. Orest. 680.

Τάφον γὰρ αὐτῆ καὶ κατασκαφὰς ἐγώ,

Γυνή περ οὔσα, τῷδε μηχανήσομαι. AESCH. Sept. 1037.

REMARK. *Καίτοι* was very seldom used with the Participle in the sense of *καίπερ*, its only regular use being with finite Verbs. E. g.

Οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον. SIMONID. Frag. 5 (apud PLAT. Prot. 339 C).

NOTE 6. The Participle *ὄν* is sometimes omitted after the Particles mentioned in the last three notes, leaving an Adjective or a Noun standing by itself. E. g.

Αἰτούς εἰς τὴν πολιτείαν οὐ παραδεξόμεθα, ἀτε τυραννίδος ὑμνητάς (sc. ὄντας). PLAT. Rep. VIII, 568 B.

Αὐτὸ ἐπιτηδεύουσιν ὡς ἀναγκαῖον ἀλλ' οὐ ὡς ἀγαθόν (sc. ὄν), they practise it on the ground that it is necessary, and not on the ground that it is a good thing. Id. II, 358 C.

Ἦ μὴν ἔτι Ζεύς, καίπερ αὐθάδης φρενῶν, ἔσται ταπεινός. AESCH. Prom. 907.

NOTE 7. (a.) The Participle with any of the meanings included in § 109, may stand in Relative or Interrogative clauses. This often makes a circumlocution necessary in the English translation. E. g.

Τί δὲ καὶ δεδιότες σφόδρα οὕτως ἐπείγεσθε; *what do you fear, that you are in such great haste?* XEN. Hell. I, 7, 26.

Τί ἂν εἰπὼν σέ τις ὀρθῶς προσείποι; *what could one call you, so as to give you the right name?* DEM. Cor. 232, 20.

Τῶν νόμων ἄπειροι γίγνονται καὶ τῶν λόγων, οἷς δεῖ χρώμενον ὀμιλεῖν τοῖς ἀνθρώποις, *which one must use in his intercourse with men.* PLAT. Gorg. 484 D.

(b.) Here belong the expressions τί μαθὼν; and τί παθὼν; both of which have the general force of *wherefore?* Τί μαθὼν τοῦτο ποιεῖ; however, usually signifies, *what put it into his head to do this?* and τί παθὼν τοῦτο ποιεῖ; *what has happened to him that he does this?* E. g.

Τί τοῦτο μαθὼν προσέγραψεν; *what put it into his head to add this to the law?* DEM. Lept. 495, 20.

Τί παθοῦσαι, ἔπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴρασι γυναιξίν; *what has happened to them, that they resemble mortal women, &c.?* ARIST. Nub. 340.

These phrases may be used even in dependent sentences, τί becoming ὃ τι. E. g.

Τί ἀξίός εἰμι παθεῖν ἢ ἀποτίσαι, ὃ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον; *what do I deserve to suffer, &c. for not keeping quiet? i. e. for the idea which came into my head, in consequence of which I did not keep quiet.* PLAT. Apol. 36 B. So PLAT. Euthyd. 283 E, and 299 A. (See Matthiæ, § 567.)

NOTE 8. Certain Participles, when they agree with the subject of a Verb, have almost the force of Adverbs: such are ἀρχόμενος, *at first*; τελευτῶν, *finally*; διαλιπών, *after an interval*; φέρων, *hastily*; ἀνύσας, *quickly*; λαθών, *secretly*; ἔχων, *continually*; φθάσας, *quickly*. (See Passow, or Liddell and Scott, under ἀρχω, &c.)

*Εχων, ἄγων, φέρων, and λαβών may often be translated *with*. (See example under § 109, 8.)

§ 110. 1. If a Participle, denoting any of the relations included in § 109, belongs to a Substantive which is not connected with the main construction of the sentence, both the Substantive and the Participle are put in the Genitive, called *absolute*. E. g.

Ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος, *these things were done when Conon was general.* ISOC. Evag. p. 200 C. § 56.

Ἄφικετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος τούτου, . . . καταπλεῖν, *the Cephallenians having determined to sail in, although this man opposed it.* DEM. Zenoth. 886, 1. (For the tenses of the Participles, see § 24.)

Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δύναν μιν εἰκάσασθαι (οἶμαι), i. e. *if the Athenians should ever suffer, &c.* THUC. I, 10. (See § 52, 1.)

Ὅλης γὰρ τῆς πόλεως ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τε ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γίγνεσθαι. XEN. Mem. III, 1, 3.

NOTE 1. The Participle in the Genitive Absolute may be accompanied by all the particles mentioned in § 109, Notes 1–6, which have the same force here as in other constructions. It may also stand in the Relative and Interrogative sentences of § 109, Note 7. E. g.

Καὶ αὐτοῦ μεταξὺ ταῦτα λέγοντος ὁ Κλεινίας ἔτυχεν ἀποκρινόμενος, *while he was saying this, &c.* PLAT. Euthyd. 275 E.

Ἐκ δὲ τούτων εὐθύς ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, *because (as they said) the tyrants were dead.* XEN. Hell. V, 4, 9. (See § 109, N. 4.)

Ἀπελογήσατο . . . ὅτι οὐχ ὡς τοῖς Ἑλλήσι πολεμησόντων σφῶν εἶποι, *that he said what he did, not because they intended to be at war with the Greeks.* XEN. An. V, 6, 3.

Κῦρος δὲ ἀπορίησι ἐνείχετο, ἅτε χρόνου ἐγγινομένου συχνοῦ, *inasmuch as a long time intervened.* HDT. I, 190. (See § 109, N. 3.)

Ἦν γὰρ ἀδύνατος, ὥστε σηπομένου τοῦ μηροῦ. HDT. VI, 136.

Οἱ Ἕλληνες οὕτως ἠγανάκτησαν, ὥσπερ ὅλης τῆς Ἑλλάδος πεπορθημένης, *as if the whole of Greece had been devastated* (i. e. *as they would have been, if it had been devastated*). ISOC. Helen. p. 217 D. § 49.

For the Genitive Absolute after ὡς, in connection with Verbs of *knowing, &c.*, see § 113, Note 10.

NOTE 2. A Participle sometimes stands alone in the Genitive Absolute, when a Noun or Pronoun can easily be supplied from the context, or when some general word (like ἀνθρώπων, πραγμάτων) is understood. E. g.

Οἱ δὲ πολέμοι, προσιόντων, τέως μὲν ἡσύχαζον, *but the enemy, as they (men before mentioned) came on, for a time kept quiet.* XEN. An. V, 4, 16.

Οὕτω δ' ἐχόντων, εἰκόσ, κ. τ. λ., *and things being so* (sc. πραγμάτων), *it is natural, &c.* Id. III, 2, 10.

Οὐκ ἐξαιτούμενος, οὐκ εἰς Ἀμφικτύονας δίκας ἐπαγόντων, οὐκ ἐπαγγελλομένων, . . . οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εἴβοιαν. DEM. Cor. 331, 30. (Here ἀνθρώπων is understood with ἐπαγόντων and ἐπαγγελλομένων.)

So, when the Participle denotes a state of the weather; as, ὕοντος πολλῶ, *when it was raining heavily.* XEN. Hell. I, 1, 16. (In such cases the Participle is masculine, Διός being understood. See ARIST. Nub. 370, ὕοντα; and II. XII, 25, ὕε δ' ἄρα Ζεὺς.)

NOTE 3. A passive Participle may stand in the Genitive Absolute with a clause introduced by ὅτι. If the subject of such a clause is *plural*, the Participle is itself sometimes plural, by a kind of attraction. E. g.

Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, *it having been clearly shown, that, &c.* THUC. I, 74. In I, 116 we find: ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλεύουσιν, *it having been announced, that, &c.*

NOTE 4. The Participle ὦν is rarely omitted, leaving a Noun and an Adjective alone in the Genitive Absolute. E. g.

Ὡς ἐμοῦ μόνης πέλας (sc. οὔσης). SOPH. O. C. 83.

NOTE 5. The Genitive Absolute is regularly used only when a new subject is introduced into the sentence (§ 110, 1), and not when the Participle can be joined with any Substantive already belonging to the construction. Yet this rule is sometimes violated, in order to give greater prominence to a participial clause. E. g.

Διαβεβηκότος ἤδη Περιμελέους, ἠγγέλθη αὐτῷ ὅτι Μίγαρα ἀφέστηκε. THUC. I, 114.

2. The Participles of *impersonal* Verbs stand in the *Accusative Absolute*, in the neuter singular, when other Participles would stand in the Genitive Absolute. Such are δέον, ἐξόν, παρόν, προσήκον, παρέχον, μέλον, μεταμέλον, δοκούν, δόξαν, and the

like; also passive Participles used impersonally (as *προσταχθέν, ειρημένον*); and such expressions as *ἀδύνατον ὄν, it being impossible*, composed of an adjective and ὄν. E. g.

Οἱ δ' οὐ βοηθήσαντες, δέον, ὑγίει ἀπῆλθον; and did those, who brought no aid when it was necessary, escape safe and sound? PLAT. Alcib. I, 115 B.

Ἀπλᾶς δὲ λύπας ἔξόν (sc. φέρειν), οὐκ οἶσω διπλᾶς. EUR. Iph. Taur. 688.

Παρέχον δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε; HDT. V, 49.

Εἷ δὲ παρασχόν, and when an opportunity offers. THUC. I, 120. Οὐ προσῆκον, improperly. THUC. IV, 95.

Συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ, γαμῆ τὴν Κναξάρου θυγατέρα. XEN. Cyr. VIII, 5, 28.

Εἰρημένον κύριον εἶναι ὃ τι ἂν τὸ πλῆθος τῶν ξυμμάχων ψηφίσῃται. THUC. V, 30. So δεδομένον, I, 125; γεγραμμένον, V, 56; and προστεταγμένον, PLAT. Leg. X, 902 D.

Καὶ ἐνθένδε πάλιν, προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἀγειν εἰς Ἑλλάσποντον, φρόμην. DEM. Polycl. 1210, 5.

Παρεκελεύοντό τε, ἀδύνατον ὄν ἐν νυκτὶ ἄλλῃ τῷ σημήναι. THUC. VII, 44.

Ἐγὼγ', εἶφη ὁ Κῦρος, οἶμαι, ἅμα μὲν συναγορευόντων ἡμῶν, ἅμα δὲ καὶ αἰσχροὺν ὄν τὸ ἀντιλέγειν, κ. τ. λ. XEN. Cyr. II, 2, 20. (The Genitive belongs under § 110, 1. See § 111.)

Ἀντιπαρεσκευάζετο ἐρωμένως, ὡς μάχης ἔτι δεῆσον, on the ground that there would still be need of a battle. Id. VI, 1, 26. (See Remark, below.)

Οἱ δὲ τριάκοντα, ὡς ἔξόν ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προείπον, κ. τ. λ., i. e. thinking that it was now in their power, &c. XEN. Hell. II, 4, 1.

Ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει (sc. ὄν), when it is forbidden to the city. SOPH. Ant. 44.

REMARK. The Accusative Absolute may take the same particles as the Genitive Absolute (§ 110, 1, Note 1). It may also omit the Participle ὄν. (See the last two examples, above.)

NOTE 1. Even the Participles of *personal* Verbs may stand with their Nouns in the Accusative Absolute, in all genders and

numbers, if they are preceded by *ὡς* (used as in § 109, Note 4), or by *ὥσπερ*, as *if*. E. g.

Δίο καὶ τοὺς νείεις οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων εἶργου-
σιν, ὡς τὴν μὲν τῶν χρηστῶν ὀμιλίαν ἄσκησιν οὕσαν τῆς ἀρε-
τῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (sc. οὕσαν). XEN. Mem. I, 2,
20. (Here we should expect the Genitive.)

Φίλους κτῶνται ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν,
ὥσπερ ἐκ πολιτῶν μὲν γιγνομένουσ φίλους ἐξ ἀδελφῶν δὲ οὐ
γιγνομένουσ, as *if friends were made from fellow-citizens, and not
from brothers*. Id. II, 3, 3.

NOTE 2. The Accusative Absolute used personally *without* *ὡς*
or *ὥσπερ* is very rare: it occurs chiefly with the neuter of Par-
ticiples which are regularly impersonal. E. g.

Προσηκον αὐτῷ τοῦ κλήρου μέρος ὥσπερ ἐμοί. ISAE. V,
§ 12.

Ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμ-
βάει. HDI. II, 66.

*Ἦδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδέν,
νυκτός τε ἐπιγενομένης, οἱ μὲν Μακεδόνες . . . ἐχώρου ἐπ' οἴκου.
THUC. IV, 125.

Δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ στρατεύματα ἀπῆλθε.
XEN. Hell. III, 2, 19. Δόξαν ἡμῖν ταῦτα occurs in PLAT. Prot.
314 C.

§ 111. As the Participle in the Genitive (or Accusa-
tive) Absolute denotes the same relations (*time, cause, &c.*)
as the Participle in its ordinary construction (§ 109), both
may be used in the same sentence, and be connected by
Conjunctions. When several Participles denoting these re-
lations occur in any sentence, those which belong to Sub-
stantives already connected with the main construction agree
with those Substantives in case, while those which refer to
some new subject stand with that subject in the Genitive Ab-
solute; any which are impersonal standing in the Accu-
sative Absolute. E. g.

Οἱ μὲν Ἕλληες στραφέντες παρεσκευάζοντο, ὡς ταύτῃ προσιόν-
τος (sc. τοῦ βασιλέως) καὶ δεξόμενοι, they prepared themselves,
with a view to his (the King's) coming up and to receiving him.
XEN. An. I, 10, 6.

Τῆς γὰρ ἐμπορίας οὐκ οὐσης, οὐδ' ἐπιμιγνύντες ἀδεῶς ἄλλήλοισι, . . . νεμόμενοί τε τὰ ἑαυτῶν, . . . ἀδηλὸν δὲν ὅποτε τὶς ἐπελθὼν καὶ ἀτειχίστων ἅμα ὄντων ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπαρίστατο. THUC. I, 2.

Καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ (Κλέων), καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῶν ἕνα προσελάμενος, τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο. THUC. IV, 29.

Ἄλκιβιάδης τοῖς Πελοποννησίοις ὑποπτος ὤν, καὶ ἀπ' αὐτῶν ἀφικόμενης ἐπιστολῆς ὡστ' ἀποκτεῖναι, ὑποχωρεῖ παρὰ Τισσαφέρη. THUC. VIII, 45.

See the examples collected by Krüger, Vol. I, § 56, 14, 2.

§ 112. The Participle may be joined with certain Verbs to restrict their meaning to particular actions, in a sense which resembles that of the Infinitive (§ 92, 1). Such a Participle may agree in case with the subject of an intransitive or passive Verb, or with the object of an active Verb (in the Accusative, Genitive, or Dative).

1. The Participle is thus used especially with Verbs signifying *to begin, to continue, to endure, to persevere, to cease, to be weary, to repent, to be satisfied or dissatisfied, to be pleased, displeased, or ashamed*, with which it generally belongs to the subject; and with those signifying *to cause to cease (παύω), to permit (ἐπιτρέπω), to rejoice in, to overlook (περιοράω), to represent (as in a poem), to find (εὐρίσκω), to detect*, with which it belongs to the object. When the last-mentioned Verbs are used in the passive voice, the Participle agrees with the subject. E. g.

* Ἀρξομαι λέγων, *I will begin to speak.* PLAT. Symp. 186 B.

Παύσαι λέγουσα, *cease speaking.* EUR. Hippol. 706.

Οὐκ ἀξέξομαι ζῶσα, *I shall not endure to live.* Id. 355.

Ἄπειρηκα βαδίζων καὶ τρέχων, *I am tired of walking and running.* XEN. An. V, 1, 2.

Καὶ ἐγὼ τοῖς καλῶς ἐρωτῶσι χαίρω ἀποκρινόμενος, *I like to answer, &c.* PLAT. Prot. 318 D.

Τῆς Αἰολίδος χαλεπῶς ἔφερον ἀπεστερημένους, *he took it hardly that he was deprived of Æolis.* XEN. Hell. III, 2, 13.

Ἵπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν, *they are content to be honored, &c.* PLAT. Rep. V, 475 B. So τιμώμενοι χαίρουσιν, EUR. Hippol. 8.

Δισχύνομαι λέγων, *I am ashamed to say.* (For αἰσχύνομαι λέγειν, see below, Note 6.)

Τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες, *they repented of having given them up.* THUC. V, 35.

Τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν, *cause philosophy to stop saying this.* PLAT. Gorg. 482 A.

Μὴ περιιδίωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν. ISOC. Archid. 138 A. § 108.

Μὴ μ' ἰδεῖν θανόνθ' ἵπ' ἀστών, *not to see me killed.* EUR. Orest. 746. (See § 24, Note 1.)

Ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσιν τὸν νόμον, *the city will not allow them to transgress the law.* ISOC. Panath. 268 E. § 170.

Τῷ μὲν ῥα πατὴρ καὶ πότνια μήτηρ χαίρον νοστήσαντι, *they rejoiced in his return.* Od. XIX, 463.

Πεποίηκε τοὺς ἐν Ἅιδου τὸν αἰὶ χρόνον τιμωρουμένους, *he has represented those in Hades as suffering punishment.* PLAT. Gorg. 525 E.

Ἐβρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων, *she found him sitting.* Il. I, 498.

Ὡς καταληψόμενος ἐμαντὸν ἀμαθέστερον ἐκείνων ὄντα, *expecting to find myself to be less learned than they.* PLAT. Apol. 22 B.

Οὐκ ἂν κλέπτης ὦν ἐφωρῶ, *you would not be detected in being a thief.* DEM. Andr. 615, 20. So εὐρίσκεται εὖν, *it is found to be.* HD. III, 95.

Οὐχ ἄμα διψῶν τε ἕκαστος ἡμῶν πέπανται καὶ ἄμα ἠδόμενος διὰ τοῦ πίνειν; PLAT. Gorg. 497 B.

In Herodotus πειράομαι is often used with the Participle in the same way; as, τῇ ὑστεραίῃ οὐκ ἐπειράτο ἐπιῶν ὁ Κύρος, *Cyrus did not attempt to approach.* I, 77.

2. The Participle thus used with the following Verbs contains the principal idea of the sentence: διατελέω, *to continue,*

λανθάνω, to escape notice, τυγχάνω, to happen, φθάνω, to anticipate, to get the start of. So in poetry with κυρέω, to happen; and in Ionic Greek with πολλός εἰμι, πολλός ἔγκειμαι, and παντοῖος γίγνομαι. E. g.

Διατελεῦσι τὸ μέχρι ἐμεῦ αἰεὶ ἐόντες ἐλεύθεροι, they still remain free. HDT. VII, 111.

*Ὅσῃ εὖνοιαν ἔχων ἐγὼ διατελῶ, as much favor as I continually have. DEM. Cor. § 1.

*Ἐλαθεν (αὐτὴν) ἀφθέντα πάντα καὶ καταφλεχθέντα, everything took fire and was consumed before she knew it. THUC. IV, 133. (See § 24, Note 1.)

Φονία τοῦ παιδὸς ἐλάνθανε βόσκων, he was unconsciously supporting the murderer of his son. HDT. I, 44.

*Ἐτυχον ἐν τῇ ἀγορᾷ ὄπλιται καθέυδοντες, soldiers happened to be sleeping in the market-place. THUC. IV, 113.

Κατὰ θεὸν γάρ τινα ἔτυχον καθήμενος ἐνταῦθα, I happened to be sitting there. PLAT. Euthyd. 272 E.

*Ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες (ἡγοῦνται). THUC. I, 70. (See § 24, Note 1.)

*Ἐφθῆ ὀρεξάμενος, he aimed a blow first. II. XVI, 322.

Οἱ δ' οὐκ ἔφθασαν πυθόμενοι τὸν πόλεμον, καὶ . . . ἤκον, they no sooner heard of the war than they came, &c. ISOC. Paneg. 58 B. § 86.

*Ἐφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, the Scythians came to the bridge much before the Persians. HDT. IV, 136.

Φθάνουσι ἐπ' αὐτὰ καταφεύγοντες, they are the first to run to them. AESCHIN. Cor. § 248.

*Ὁ πεζὸς . . . φθάνει ἀναβάς, πρὶν τοὺς Συρακοσίους παραγενέσθαι. THUC. VI, 97.

Τούτων οἶσθ' εἰ ζῶν κυρεῖ; dost thou know whether he is perchance living? SOPH. Phil. 444.

Πολλὸς ἦν λισσόμενος ὁ ξείνος, the stranger entreated urgently. HDT. IX, 91.

Γέλων δὲ πολλὸς ἐνέκειτο λέγων τοιάδε, and Gelon spoke gently as follows. HDT. VII, 158.

Τότε παντοῖοι ἐγένοντο Σκύθαι δεόμενοι τῶν Ἴωνων λῦσαι τὸν πόρον, they begged them in every way (lit. they took every form in begging them). HDT. VII, 10.

So with *οἴχομαι* and the Homeric *βῆ*; as, *οἴχεται φεύγων*, *he has taken flight*, and *βῆ φεύγων*, *he took flight*.

NOTE 1. *Ἄρκέω*, *to be sufficient*, and *ἰκανός*, *ἡδίων*, *κρείσσω*, or *βελτίων εἰμί* are sometimes used in a *personal* construction with the Participle (like *δηλός εἰμι*, &c., § 113, N. 1), where we should expect an *impersonal* construction with the Infinitive. E. g.

Ἄρκέσω θνήσκουσα ἔγώ, *it will be enough for me to die*. SOPH. Ant. 547. (We should expect, *ἀρκέσει ἐμοὶ θνήσκειν*.)

Κρείσσω γὰρ ἦσθα μηκέτ' ὧν ἦ ζῶν τυφλός. Id. O. R. 1368.

Ἡδίους ἔσεσθε ἀκούσαντες. DEM. Aristoc. 641, 9.

NOTE 2. As *ἀνέχομαι*, *to endure*, may govern either the Accusative or the Genitive, it may take a Participle in either of these cases agreeing with the Object. Thus we may say either *ἀνέχεται τινα λέγοντα*, or *ἀνέχεται τινος λέγοντος*, *he endures any one's saying*.

NOTE 3. The phrase *οὐκ ἂν φθάνοις* (or *οὐκ ἂν φθάνοιτε*), *you could not be too soon*, is used with the Participle as an exhortation, meaning, *the sooner the better*. The third person, *οὐκ ἂν φθάνοι*, is sometimes used, meaning, *it might as well happen now as ever (for it must happen)*. See Passow.

NOTE 4. The Participle *ὄν* is sometimes omitted in the constructions of § 112. E. g.

Εἰ δέ τι τυγχάνει ἀηδές (sc. *ὄν*). PLAT. Gorg. 502 B.

NOTE 5. *Λαθάνω* is sometimes followed by *ὄτι* and a finite Verb, as in XEN. Mem. III, 5, 24. When it is used *impersonally*, it regularly takes *ὄτι*.

NOTE 6. Some Verbs of this class are followed by the Infinitive as well as by the Participle; generally, however, with some difference in meaning. Thus *αἰσχύνομαι λέγων* means, *I am ashamed to say (but do say)*; *αἰσχύνομαι λέγειν* means, *I am ashamed to say (and therefore do not say)*. So *ἀποκάμνω τοῦτο ποιεῶν*, *I am weary of doing this*; but *ἀποκάμνω τοῦτο ποιεῖν*, *I cease to do this through weariness*. See Passow, or Liddell and Scott, under these words; and Passow under *ἄρχομαι*.

NOTE 7. The Aorist (seldom the Perfect) Participle may be joined with the subject of *ἔχω*, forming a periphrastic Perfect Indicative. This is especially common in Sophocles and Euripides. E. g.

Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει. SOPH. Ant. 22.
So EUR. Med. 33 and 90.

For a similar periphrasis to express the Future Perfect, see § 29, Note 4; and § 108, Note 6.

NOTE 8. The Participles βουλόμενος, θέλων, ἠδόμενος, προσδεχόμενος, and ἐλπόμενος sometimes agree in case with a Dative, which depends on εἰμί or on a Verb signifying to come or to happen; the whole forming a periphrasis for the Verb of the Participle. E. g.

Ἔστιν αὐτῷ βουλομένῳ, it is to him wishing it, i. e. he wishes it.
Καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται,
i. e. I have been expecting the manifestations of your anger towards me. THUC. II, 60.

§ 113. The Participle is used also with many Verbs signifying to see, to perceive, to know, to hear or learn, to remember, to forget, to show, to appear, to prove, and with ἀγγέλλω, to announce. The Participle here resembles the Infinitive in Indirect Quotation (§ 92, 2), each tense (*without ᾶν*) representing the corresponding tense of the Indicative.

The Participle may belong either to the *subject* or to the *object* of these Verbs, and agree with it in case. E. g.

Μέμνημαι αὐτὸν τοῦτο ποιήσαντα, I remember that he did this;
μέμνημαι τοῦτο ποιήσας, I remember that I did this. (In the first case ἐποίησεν is represented; in the second, ἐποίησα.)

Οἶδε τούτους εὖ πράξοντας, he knows that they will prosper; οἶδε αὐτὸς εὖ πράξων, he knows that he himself will prosper.

Δείξω τοῦτον ἐχθρὸν ὄντα, I shall prove that he is an enemy; δεῖχθήσεται οὗτος ἐχθρὸς ὢν, he will be proved to be an enemy.

For other examples see § 73, 2; where examples of the Participle with ᾶν after these Verbs may also be found.

NOTE 1. The Participle is used in the same way with δηλός εἰμι and φανερός εἰμι. E. g.

Δηλός τ' ἦν οἰόμενος, κ. τ. λ., it was evident that he thought,

&c. XEN. AN. II, 5, 27. (This is equivalent to δῆλον ἦν ὅτι οἶοιτο. See § 112, N. 1.) See below, Note 7.

Ἄπικόμενοι μὲν φανεροί εἰσι ἐς Ὀασιν πόλιν, *it is evident that they came to the city Oasis.* HDT. III, 26.

So with φανερόν ποιέω : as, φανερόν πᾶσιν ἐποίησαν οὐκ ἰδίᾳ πολεμοῦντες, *they made it evident to all that they were not fighting for themselves.* LYCURG. LEOCR. p. 154, § 50.

NOTE 2. When any of these Verbs has for its object an Accusative of the reflexive Pronoun referring to its subject, the Participle agrees with the reflexive. Thus we may say, δείξω ἐμαυτὸν τοῦτο πεποιηκότα, *I shall show that I have done this* ; more regularly, δείξω τοῦτο πεποιηκώς.

NOTE 3. If the Participle of an *impersonal* Verb is used in this construction, it must stand in the neuter singular (of course without a Noun). The following example includes this and also the ordinary construction :—

Πειράσομαι δείξει καὶ μετὸν τῆς πόλεως ἡμῖν καὶ πεπονθότα ἐμαυτὸν οὐχὶ προσήκοντα, *I shall try to show, not only that we have rights in the city, but also that I have suffered, &c.* DEM. Eubul. 1299, 4. (The direct discourse is, μέτεστι τῆς πόλεως ἡμῖν καὶ πέπονθα αὐτός.) See § 111.

NOTE 4. Some Verbs, which regularly take the Infinitive in Indirect Quotation (by § 92, 2), occasionally take the Participle. E. g.

Νόμιζε ἄνδρα ἀγαθὸν ἀποκτείνων, *think that you are putting to death a good man.* XEN. AN. VI, 6, 24.

NOTE 5. The Participle ὄν may be omitted here, as well as after the Verbs of § 112.

NOTE 6. When σύννοϊδα and συγγιγνώσκω are followed by a Dative not referring to the subject of the Verb, the Participle agrees with the Dative ; as, σύννοϊδα τούτῳ ἡδικημένῳ, *I am conscious (with him) that he has been wronged.* If, however, they are followed by a Dative of the reflexive Pronoun referring to the subject, the Participle can stand either in the Dative agreeing with the reflexive, or in the Nominative agreeing with the subject ; as, σύννοϊδα ἐμαυτῷ ἡδικημένῳ (or ἡδικημένος), *I am conscious (to myself) that I have been wronged.*

In a few instances *σύνοιδα* takes an Accusative of the object, like the simple *οίδα*, in which case the Participle stands regularly in the Accusative; as in HDT. VIII, 113.

NOTE 7. The Verbs included in § 113 may also be followed by a clause with *ὅτι*, instead of the more regular Participle. When *δηλόν ἐστιν* and *φανερόν ἐστιν* are used impersonally, they regularly take a clause with *ὅτι*. (See § 112, N. 5.)

NOTE 8. Most of these Verbs are also found with the Infinitive. (See Passow, or Liddell and Scott.)

NOTE 9. Verbs signifying *to remember* or *to know* may be followed by *ὅτε*, *when*, and the Indicative, if a particular occasion is referred to with emphasis. E. g.

Ἐὶ γὰρ μέμνησαι ὅτ' ἐγώ σοι ἀπεκρινάμην, *for if you remember (the time) when I answered you, &c.* PLAT. Men. 79 D.

Οἷσθ' ὅτε χρυσείος ἐφάνη σὺν ὄπλοις. EUR. Hec. 112.

NOTE 10. (a.) Ὡς is sometimes prefixed to the Participle in connection with the Verbs of § 113. It implies that the Participle refers merely to a *conception* in the mind of the *subject* of the Verb with which it is joined (or in the mind of the *agent*, if the Verb is passive), or to something stated merely on his authority. The Participle without *ὡς* implies nothing on this point. Thus *ἤγγειλε τὸν Κύρον τεθνηκότα* means simply, *he announced that Cyrus was dead*; but *ἤγγειλε τὸν Κύρον ὡς τεθνηκότα* means, *he announced (on his own authority) that Cyrus was dead*. Ἴσθι ταῦτα οὕτως ἔχοντα means, *know that this is so*; but Ἴσθι ὡς ταῦτα οὕτως ἔχοντα means, *know that you may assume this to be so*. (See § 109, Note 4.) E. g.

Ὡς μηδὲν εἰδότη' ἴσθι μ' ὧν ἀνιστορεῖς, *understand (that you must look upon) me as knowing nothing of what you seek.* SOPH. Phil. 253.

Ὡς μηκέτ' ὄντα κείνον ἐν φάει νέει, *think of him as no longer living.* Id. 415.

Ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι, *understand that you may assume these things to be going on, &c.* Id. 567.

Ὡς μὴ ἔμπολήσω ἴσθι τὴν ἐμὴν φρένα, *be assured that you will not buy me off from my determination.* SOPH. Ant. 1063.

Δηλοῖς δ' ὧς τι σημανῶν νέον, *you show that you have something new in your mind to disclose.* Id. 242.

Ἀῆλος ἦν Κύρος ὡς σπεύδων, *it was evident (to the minds of the soldiers) that Cyrus was in haste.* XEN. AN. I, 5, 9.

Ὅταν ὡς πετόμενοι ἐν τῷ ὕπνῳ διανοῶνται, *when in their sleep they fancy themselves flying.* PLAT. THEAET. 158 B.

Πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκ ἔτ' ὄντα, *(he comes) to announce that your father is no more.* SOPH. O. T. 956. (In vs. 959, the messenger himself says, εἰ ἴσθ' ἐκείνον θανάσιμον βεβήκοτα.)

The force of ὡς in this construction cannot always be expressed in English.

(b.) The Participle thus joined with ὡς may stand with its Substantive in the Genitive Absolute. This sometimes happens even when the Substantive would naturally be the object of the Verb of *knowing*, &c., so that, if the ὡς were omitted, the Accusative would be used. E. g.

Ὅς ἴδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρῆ, *you must understand that this is so.* SOPH. AJ. 281. (Here the Genitive Absolute has at first the appearance of a dependent clause; but ὡς does not mean *that*, and the literal translation would be, *this being so (as you may assume), you must understand it to be so*). See Schneidewin's note on the passage.

See Passow, under ὡς (A. I. 1. a, cc. a. γγ).

(c.) We sometimes find the Participle in the Genitive Absolute with ὡς even after Verbs and expressions which would not take the Participle by § 113. E. g.

Ὅς ἐμοῦ οὖν ἰόντος ἔπη ἄν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, *be of this opinion, that I shall go, &c.* XEN. AN. I, 3, 6. So THUC. VII, 15.

Οὕτω σκοπῶμεν, ὡς τάχ' ἄν, εἰ τύχοι, καὶ τούτων κακείνων συμβάντων, *let us look at the case, assuming that both this and that might perhaps happen if chance should have it so.* DEM. ARISTOC. 638, 25. (Literally, *since (as we may assume) both this and that might perhaps happen, if it should chance to be so, let us look at it in this light*.) For ἄν, see § 41, 3.

CHAPTER VII.

VERBAL ADJECTIVES IN -τέος.

§ 114. The Verbal in -τέος is used both in a *personal* and in an *impersonal* construction.

1. In the *personal* construction the Verbal is always passive in sense; expressing *necessity*, like the Latin Participle in *-dus*, and agreeing with its subject in case. This construction is used when the subject is to be made especially prominent. E. g.

᾽Ωφελητέα σοι ἡ πόλις ἐστί, *the city must be benefited by you.*
XEN. Mem. III, 6, 3.

*Ἄλλας (ναῦς) ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι (εἶφη), *he said that others must be sent for.* THUC. VI, 25.

Οὐ γὰρ πρὸ τῆς ἀληθείας τιμητέος ἀνὴρ, ἀλλ' ὁ λέγω ῥητέον.
PLAT. Rep. X, 595 C. So VIII, 561 C.

Φράζοντες ὡς οὐ σφί περιοπτιέη ἐστί ἡ Ἑλλάς ἀπολλυμένη.
HDT. VII, 168.

NOTE. The Substantive denoting the *agent* is in the Dative, as in the *impersonal* construction.

2. In the *impersonal* construction (which is the more common) the Verbal stands in the neuter of the Nominative singular (sometimes plural) with ἐστί expressed or understood; and the expression is equivalent to δεῖ, *it is necessary*, with the Infinitive active

or middle of the Verb from which the Verbal is derived.

Such Verbals may take an *object* in the same case which would follow their Verbs. The *agent* is generally expressed by the Dative, sometimes by the Accusative. E. g.

Ταῦτα ἡμῖν ποιητέον ἐστί, *we must do this*, equivalent to ταῦτα ἡμῖν (ἡμᾶς) δεῖ ποιῆσαι. See Rem. 2.

Οἰστέον τάδε, *it is necessary to bear these things*. EUR. Orest. 769.

Ἀπαλλακτέον αὐτοῦ (τοῦ σώματος), καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα. PLAT. Phaed. 66 E. (Δεῖ ἀπαλλάττεσθαι αὐτοῦ, καὶ τῇ ψυχῇ θεᾶσθαι τὰ πράγματα.)

Φημί δὴ διχῶ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν (= δεῖν ὑμῖν (ὑμᾶς) τοῖς πράγμασι βοηθεῖν). DEM. Ol. I, 14, 6.

Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* XEN. Mem. I, 7, 2.

Ἐψηφίσαντο πολεμητέα εἶναι (= δεῖν πολεμεῖν), *they voted that they must go to war*. THUC. I, 86.

Τὴν χώραν, ἐξ ἧς αὐτοῖς ὀρμωμένοις πολεμητέα ἦν. THUC. VI, 50.

Οὔτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους οὔτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίους. THUC. VIII, 65. (Here both the Accusative and the Dative of the agent are found: i. e. οὐ δεῖ ἄλλους μισθοφορεῖν, and οὐ δεῖ πλείοσι μετέχειν τῶν πραγμάτων.) See Rem. 2.

Ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα μὴ λόγῳ καὶ (ἡμᾶς) αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει (= οὓς οὐ δεῖ ἡμᾶς παραδοῦναι, κ.τ.λ.). THUC. I, 86.

Ἴτέον ἂν εἴη θεασομένους, *it would be best for us to go and see her*. XEN. Mem. III, 11, 1. (Ἡμᾶς is understood.)

Οὐδενὶ τρόπῳ φαρμέν ἐκόντας ἀδικητέον εἶναι. PLAT. Crit. 49 A.

NOTE. We occasionally find the neuter of the Verbal equivalent to δεῖ and the Infinitive passive. E. g.

Ἄταρ οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡττητέα ἡμῖν (= οὐ γυναικῶν

δεῖ ἡττασθαί ἡμᾶς), but we must never be beaten by women. ARIST. Lys. 450. So SOPH. Ant. 678.

REMARK 1. The same impersonal construction is found in Latin in deponent Verbs (where alone the Participle in *-dus* can have an active sense); as, *Moriendum est omnibus. Bello utendum est nobis.*

REMARK 2. The Dative and the Accusative of the *agent* are both allowed with the Verbal in *-τέον* (or *-τέα*), as in the equivalent construction of *δεῖ* with the Infinitive; although in the latter the Dative is very rare. Thus we can say *δεῖ ἡμᾶς* (rarely *ἡμῖν*) *τοῦτο ποιεῖν*, we must do this, as well as *ἡμῖν* (or *ἡμᾶς*) *τοῦτο ποιητέον*.

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